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**Biography.**

THE following narratives of the early life and conversion of two native young men, now members of the Ceylon mission church, were drawn up by themselves, and read to the church at the time of their admission. The narratives were forwarded by the missionaries, and may serve as a specimen of the character, religious knowledge, and feeling of the native church members generally, who have not enjoyed regular instruction in the mission schools.

*Catheraman's Account of Himself.*

Respecting the writer Mr. Winslow remarks—

Catheraman is a fisherman of Navaly in Manepy. He was, previous to his conversion, very ignorant, not being able to read intelligibly his own language. Since then he has become quite versed in the Scriptures, repeating large portions most appropriately when engaged in controversy, or in exhortation. He is very active and zealous in making known the Gospel, being employed as a reader at Manepy, and he attends regularly and with profit the Theological class, which meets at Oodooville once each week.

This account was written by Catheraman in Tamul, and translated into English and somewhat abridged by Asa M'Farland, formerly a member of the mission seminary, and now a native catechist at Oodooville.

Though the mercy, which the omnipresent God has shown me, is inexpressible, yet I desire to tell you some of it. Being the chief of sinners, I passed my days with a conceited heart, thinking myself to be a good man, not even knowing what sin means. It happened one day, that several persons were going to the bungalow to hear preaching. I went with them, and heard the minister. He told us that we must not give place to the deceitfulness of the devil, but seek salvation through Jesus Christ. Having heard these words, I went and inquired of my relations and acquaintances what the preaching meant. On another day, when I was going out to work, I saw Philip,\* who asked me whether I was a

heathen. I told him I was. He asked me to come and hear preaching. I told him I had no one to accompany me. He said that Antony† (one of my neighbors,) usually attended, and that I could come with him. I pretty soon went to Antony, who gave me a book which I read with much pleasure. After that, it was my custom to attend preaching with Antony, and when we returned home, we read and spoke to the people. One day, as I was reading the Bible to the people, an odigar, or headman of the village, with others, came and tried to prevent us from reading to the people; but I told him I would not fear those who can do nothing after they have killed the body, but the mighty God only, who is able to destroy both body and soul in hell. As he went away he said, you will be sorry for it, if you disobey me and continue to read. We used frequently to go to the missionary, to converse about religious things. One day I requested him to baptise me, and to admit me into the church; but he told me to wait, and that he must first inquire about my conduct. A Roman Catholic told me and Antony one day, that, if we are not baptised and received into the church, we cannot be Christians, or go to heaven. My mind was much affected by his remarks. I went to bed, but could not sleep. At length I fell into a drowse, and dreamed that I was carried into a field where was a tank, at one side of which stood a man. Those who carried me told him, that I wished to be baptised. He asked me, whether I believed on the Lord Jesus Christ. I replied, that I did. He then baptised me, and I returned home with exceeding joy.

\* Philip Matthew, then a native Assistant at Manepy.

† Antony has since died in the faith.

After several weeks, I joined the church. I then had great confidence in Christ, that he would have mercy on my wife, and show her the danger to which she was exposed. I prayed to him, and constantly read the word of God to her. Sometime after that, I was taken sick with the cholera, and the missionary, who was the means of my being brought into the way of salvation, attended and took care of me, both as doctor and servant; nor am I willing to pass over this subject without expressing my feelings towards him for his kindness. I thought and said, that as Christ, though he was God, came into the world to set a good example, so the missionaries have come to do good to this people. The thought, that while even those of my countrymen who attended on the missionary, loathed to touch me, he most cheerfully took care of me, constantly dwelt upon my mind. As my desire to speak to the people about the way of salvation was great, I used to go among my neighbors and others, and tell them this good news. Some of them would call me a fool and dunce, and say that it is not proper for me to have a wife, because I do not earn my living; others would call me a low barber, &c.; and some would say that I was a hypocrite, running about to get clothes and money. Though these words tended to make me ashamed, I would restrain myself from being so, and told them, If you follow the Lord Jesus Christ, you will not only obtain these good things, but everlasting and perfect happiness; therefore turn ye from your dangerous ways. Some of my neighbors who heard the word of God, have repented of their sins, been baptised, and joined the church; and some are candidates for admission to the church. When I did not get food enough to satisfy my hunger, I used to thank the Lord for what he was pleased to give me, and then I would go to my neighbors to read the Bible, and speak to them. It was my desire, wherever I went, and whosoever I saw, to speak of Christ and salvation through him.

The missionary called me, and told me to go to Soothoomally once a week, and distribute tracts to the fishermen in that village; but as my desire to do this work was great, I used to go every day, in consequence of which my worldly profits became less. God did not, however, leave me destitute of food. Some great men would ask me, whether my faith was so strong as to enable me thus to be careless of my living, and would tell me not to injure myself by running about in this way. I used to reply, Though I seek the good things of the world, I must die; therefore I will make *this* my daily work and my living.

As God was merciful towards me, he caused the missionary to give me food. One day I went to read the word of God, and to speak with the fishermen. Then they were much displeased and said, What,

you yourself being a heathen, do you come to trouble us, as you have troubled the fishermen in your village? So one said, Take off his handkerchief: others caught hold of the tracts and the Acts of the Apostles, which I had, and ran away; and another came round behind me with a stick in his hand, and mocked me. Then the man who took away the books, came running to me, and caught me by the neck, just as he would a thief. I stood still, but told them that God would not forget them in the day of judgment, and even the judges of the country would not suffer plunderers to go unpunished. When I said these things they desisted, and made me stop a little. I have been to the same place twice since, and the man who before abused me most, came to me and not only heard very attentively, but begged me to forgive him his faults, and said that he did it in sport. I told him to look to Jesus Christ, and beg him to forgive.

At another time, the missionary gave me some books and tracts, and told me I might go to the islands and distribute them. I took a small boat, and went over to one of the islands, but it soon began to rain very hard. I took an olla, however, to keep my head and books dry, and went from house to house, conversing and reading and distributing the books. Some of the Roman Catholics told me, that it was very wrong to forsake the virgin Mary, and worship Jesus Christ only; and that if I did not worship the apostles, too, I should not obtain their favor. I told him that I did not find any place in the Bible, where it is said we must worship them, and as it is not taught in the Bible, we should not worship them. They asked me my name. I told them Catheraman.\* They replied; Why, then, do you bring the word of God to the people, while you have nothing but a heathen name yourself? I told them that it was my duty to bring to others the word of salvation, which God has been pleased to show me. When it was dark I called at a house, and staid all night. In the morning it rained very hard, but I took an olla to shelter myself a little, and went to another village, where I distributed several tracts. I then passed on to another village. There some opposed me and one blasphemed our Saviour. I told him that he did not know the God who made him, and therefore he spoke thus, and urged him to take a tract, but he refused. I told him that when God comes to judge the people, he also must stand before him, and that the impenitent must be cast into hell. I then went to another village; and as the rain and wind were very hard I staid over night, and the next day came home. After this I used to visit my neighbors daily. When I spoke with great men I took the place of a

\* Catheraman, or Rathergaman.

slave, and when speaking to people of low classes I spoke to them as friends. A headman once commanded me not to come and read the word of God in the streets of the village, and though I told him it is better to obey God than man, still he threatened me and commanded me not to read. He heard me very attentively when I went to him and spoke with him on another day. Not long after I went to the islands again. I also got leave of the missionary to go into different parishes near. Though heathens and Roman Catholics would dispute with me, still I tried to tell them plainly of Jesus Christ. Some months after this I went with the missionary to some islands more distant, where we staid two or three days distributing tracts and books. I came across some brahmins, who were unwilling to attend to what I said, and though I constrained them to listen, still they objected, saying, "What is the soul? What is the body? They are composed of five elements, and when men die, the elements which compose the soul and body will be separated from each other and be mixed with their respective elements." They would not receive our tracts. We left them and went from house to house. Some disputed, others heard very attentively and received tracts. In one of the islands we found a Portuguese man reading the Bible, with whom we stopped and prayed to God, with him and his family we spent the Sabbath very happily in reading and prayer. In the evening we passed on to another village. In the morning we got a boat and crossed over to another island, and as our tracts were all gone, we conversed with those we met by the way, and came home.

Not long after this the missionary took me and some others and went to Charvechary, Catchai Varanny Kastlavaly, and Point Pedro. After my return I went to Soothoomally, a village near mine, and spoke to several persons, exhorting them to seek salvation through Jesus Christ. One of them got angry, and came up to me with an axe, as though he would beat me, saying, "Have you come to ridicule us and our Gods and tell us to repent." A school master who was sitting near at the time, rebuked him for doing so, and some of the people begged me not to inform the missionary of their bad conduct.

This narrative exhibits the kind of labor which the native assistants, under the direction of the missionaries, and furnished with books and tracts, are able to perform. The influence of the mission on the people, therefore, may be expected to increase every year, as new classes leave the seminary and become catechists and distributors of tracts among their countrymen. The narrative also shows what kind of opposition the native converts have to contend with, and how their characters are tested.

#### *Sinnatumbly's Account of Himself.*

This man is a school master at Manepy. His statement shows what prejudices possessed his mind, and how the truth gained access.

Though I have heard about Christianity for two or three years past, yet, when Mr. Spaulding spoke to me concerning repentance, I was resolved in my heart that I would never be converted, as it would be improper and disgraceful to me. Moreover I thought the Christian religion was not true, but that the Tamul religion was the true religion; and used to go to the temples and interpret the Puranums and perform heathen ceremonies and put my trust in the different heathen gods. However, when I heard sermons preached, now and then I felt a little sorry for my sins, but did not maintain a permanent feeling. About two years after that, I left off going to the temples, the missionary having warned me against my dangerous state, but I did not leave them in my heart. As he continued to warn me against the danger to which I was exposed, I was awaked to see my sins, and to be sorry for them, and wished to become a Christian. This feeling was soon taken away by some interruption. Besides, I did not voluntarily read the Scriptures, but having been urged to do so by the missionary, I did it. As I read the Bible I was under gradual conviction of my sins and then, after having examined and found out that there was no way of salvation in the Tamul religion, I wholly forsook it, because one part contradicts the other. I also saw the inconsistent characters of the different gods. I believed the Christian religion was the true religion, and that there was salvation in it. I then put my firm trust upon God in Christ, and desired to be admitted into the church, and the time in which I expected to be united with the church was appointed. This having been made known to some of my neighbors, they opposed me, threatening to bereave me of some worldly advantages. I was consequently discouraged, although I indulged a hope that God would eventually grant his grace to me. About two months ago I was under deep conviction of my dangerous condition and grieved for it, and strongly determined that I would fear none other but God, and would encounter any persecution or loss, if necessary for Christ's sake; that I would not be afraid of the world, or of my relations any more. With these views I desired to make known my feelings to the missionaries, and ask them to baptise me and admit me into the church, and under these circumstances I now desire you to receive me.

*Note.* Sinnatumbly was baptised at Santillipay at an evening meeting at which time he read the above. The following Sabbath he partook of the Lord's Supper at Oodooville.

M. W.

## American Board of Foreign Missions.

### Bombay.

#### EXTRACTS FROM THE PRIVATE JOURNAL OF MR. STONE.

THE portion of Mr. Stone's journal from which the following extracts are taken was recently received, though its dates are all earlier than those which have already been entered at pp. 97—102, and 137—139. These extracts will serve to bring the state of the heathen, together with the kind of labors performed by the missionaries, and the obstacles which the truth has to contend with, and the progress which it makes, before the minds of the readers.

#### *Mohammedan and Hindoo Temple worship.*

November 20, 1838.—Went to the Fort on business, and on my way home I called at a Mohammedan temple, where I found several men and a large number of females assembled, paying their adorations at the tomb of Mohammed. The temple was divided into three apartments: the first was a kind of verandah, where the people leave their sandals, wash, smoke, &c., before they enter the next room. Into this verandah only was I permitted to go. In the second apartment, a large number of women were sitting about, in rather idle half slumbering and lascivious postures, listening to the inharmonious lays sung by four other females, and accompanied by a tom-tom (kind of drum,) and a stringed instrument, whose sounds nearly resembled a violin. These musicians were seated between the doors which led from the middle apartment to the exterior and interior, having their backs to the former and their faces to the latter. In the interior apartment was a tomb representing the tomb of Mohammed, at the head of which, and on either side, were lamps burning, and a few priests performing some service which I could scarcely see. I was unable to ascertain the meaning of what they sung; but I supposed, from their looks and attitudes, that the sentiments were adapted to inspire passions congenial to the bliss of a Mohammedan sensual paradise. Every thing wore the aspect of a brothel rather than a religious temple.

As I was passing a small Hindoo temple, in which were placed several idols of horrible appearance, with tapers burning by them to attract the attention and invite the worship and gifts of the superstitious Hindoos, as they pass by, a lad and his mother, who were noticed in the verandah of the temple as money changers, asked me for a book. I found the lad had learned to read in our mission schools. While I was hear-

ing him read, several natives stopped as they were passing the door, put their hands to their faces muttered over a few words, touched the threshold of the temple with their hands, and put them to their mouths and foreheads three times, and then bowing to the gods, left their offerings and went on. One young Hindoo of good appearance approached the door, and began to pay his adorations. I read to him in his own language "Thou shalt not worship idols." He stopped, and turning to me laughing, said, "What?" I told him that God had commanded us not to worship idols, and that he required all men to worship him alone who made the heavens and the earth; and that God was greatly angry with those who worshipped other gods and images. While I was conversing with him a multitude assembled, to whom I preached the Gospel. I was happy to see this young man and several others go away without paying their usual devotions to the idols. There is probably no people in the world so enslaved by the most degrading superstitions as the Hindoos.

As I proceeded passing along by a Mohammedan mosque, my ears were saluted with the boisterous vociferations of one of their priests, standing in an elevated place erected over the gate which leads from the street into the mosque, repeating his prayers. Like the pharisees of old, they perform all their devotions to be seen of men. Among all the varieties of religions here, the motives and feelings of the heart form no part of them, and are in no manner connected with their services. The worshippers go from the gaming table, the grog shop, and the brothel, to their prayers; and then return to them again. Oh can such a people enter into the holy kingdom of heaven.

#### *A Sabbath in a Pagan Land.*

Sab. 23. Though our prayers and our praises mingle with the idolatrous shouts of pagans, as they ascend up to heaven, yet I find it good to assemble in the courts of the Lord, in this heathen clime, with the precious few who love to unite in prayer and praise. But how unlike the worshipping assemblies in Christian lands, where the din of business, the songs and shouts of idol-worshippers, and the woes of paganism never come to disturb the devotions of the sanctuary.

On the following Sabbath Mr. Stone again gives vent to his feelings in expressions of grief at the secular employments and the impious worship which he was obliged to witness, and by which the tranquillity, so important to devotion,



was broken, on the day peculiarly consecrated to God.

Oh for some peaceful retreat from the noise and bustle every where exhibited around me, to which I could resort to hold a Sabbath-day's converse with heaven. But, alas, such a resort is not afforded us, who are sent away from Christian lands and churches to preach the Gospel to these perishing heathen. Our ears are disturbed, even while engaged in private and family devotions, with the noise of the stone cutter, the carpenter, and the smith, and the more unhallowed shouts of pagans and Mohammedans engaged in the worship of demons.

29. Have heard of no new cases of inquiry among the natives, nor of any new commotions of opposition. How long the much desired blessing will be deferred I know not. Oh that Christians at home would help us by their prayers. A cloud of incense must ascend up before God from Christian churches, accompanied by faith and love and weeping, before the heathen will be converted to God. It will not do to pray in a cold, formal, unbelieving manner, that God would cause the Gospel to be spread among all nations, and make it in due time, perhaps some hundred or thousand years to come, the power of God unto salvation.

How few prayers are offered for the salvation of these Hindoos, expecting an immediate answer to them. As it was said to one who applied to Christ for healing mercy, "according to your faith be it unto you," so those who pray for spiritual healing to descend upon the nations of the earth may expect a similar answer to their prayers. And on this principle I should like to appeal to the consciences of every Christian, and ask when the heathen will be converted in answer to his prayers?

#### *Mahratta Services in the Chapel.*

At no time, perhaps, does the missionary contrast the character and fruits of idolatry with those of Christianity, so directly and with such effect on his own feelings, as on the Sabbath, when he has before him those who have been in some measure improved by the Gospel which he preaches. He remembers what they once were, and sees what his labors have been the means of making them.

*Sab. Dec. 14.* An unusual number of natives attended the Mahratta service at the chapel, and a pleasing growing attention to the word preached is manifested from Sabbath to Sabbath. About 70 girls belonging to our female schools attend regularly at the chapel Sabbath mornings, and after the morning services they are examined in reading the Scriptures, and reciting the Commandments, Catechism, and

portions of Scripture committed to memory. It is very interesting to our feelings to see with what facility these pagan girls learn to read the word of God and commit to memory the principles of our holy religion, and what becoming deportment and eager attention they manifest in the house of God. When they first attended, there was an irreverence and wildness about them, which was to be expected from untutored pagans; but now their conduct will not suffer in comparison with the best regulated Sabbath schools in America. Many of the natives turn in to hear them read the word of God, and go away wondering and saying, What do these new things mean? It is now a time of wonder among the natives. To hear females read is to Hindoos, a new thing under the sun. They have hitherto supposed females incapable of learning to read and write. So their brahmins have taught. And what shall I say in regard to my own feelings in view of these things? Sometimes my faith perceives the operations of the Spirit of God upon the hearts of many while listening to the preached word: then again I seem to see them as impenetrable to the influence of divine truth as the trees and stones. I now rejoice in the dawning of a brighter day: and now mourn beneath a more gloomy cloud. Still, wavering as my faith is, as to the time of its dawn, I know full well that a brighter day is approaching; and whether my anxious eyes, before they close in death, shall greet the light of it or not, it is my duty and my privilege to labor and pray for its speedy arrival.

#### *Views of a Brahmin respecting Christianity and Hindooism.*

16. Had a long conversation with my brahmin respecting the comparative claims of Christianity and Hindooism to a divine origin. He is very bitter against Christianity, or rather he endeavors to maintain that Christianity and Hindooism are the same in substance, the only different being in the different incarnations of God; the incarnation of their god is the same to them that ours is to us; that every nation of people must have an incarnation in their own flesh; and that Christ was the incarnation of God in an Englishman's body &c., as Krishnoo was in a Hindoo's. On telling him that Christ did not appear in an Englishman's body but in the body of a Jew, he seemed stumbled, he could not see how he could save the English. This led me to explain to him the nature of Christianity, and that it was designed for all persons of every age and nation. He says that both religions are true, Christianity adapted for white men and Hindooism for colored men. This is a favorite sentiment among the more enlightened brahmins, in order to avoid a discussion as to the comparative claims which the two systems have to a divine

origin. They are aware that, if they admit that but one religion can be true, the arguments will preponderate in favor of Christianity; and that consequently Hindooism will be seen to be false, and must be renounced. A spirit of trembling and fear has already seized the champions of Hindooism. They fear the fulfilment of their ancient prophecies, that the time will come when all the distinctions of cast will be done away and merged in one. May these apprehensions be speedily realized.

I asked the brahmin how two religions which are directly opposite in their spirit, their requirements, and their doctrines, could be the revelation of the same God, to be true. He replied that the Christian religion is true to the English, but not to Hindoos; and on the other hand, Hindooism is true to Hindoos, but not to English. He said it would be wrong for the English to forsake their religion and embrace the Hindoo religion, and it is wrong for Hindoos to forsake their religion and embrace Christianity. I then asked him if he admitted that the true God gave the Christian religion? He said yes. I asked him then if it was all true? He said yes. I then told him that the Christian religion or the Bible, says that the Hindoo religion and all other religions are false; and asked how this religion could be true and other religions, which it pronounces false, could be true also. He seemed to be in a dilemma, and with highly excited feeling, said he did not like to hear us say that unless Hindoos repent of their idolatry and believe in the Lord Jesus Christ, they will go to hell; he did not wish to have Christians propagate their religion among the Hindoos. I replied, What shall we do? You say that the true God, the God of Hindoos as well as of Christians, is the author of the Christian religion; and this religion requires us to go into all nations and preach the Gospel to every creature, Hindoos as well as Musselmans and others, assuring them that those who believe in Christ shall be saved, but those who believe not shall be condemned; and that all idolators and all who forget God shall be cast into hell. Now sir, shall we obey or disobey God? Which will be right? He replied hastily obey God and preach your Gospel to the Hindoos, but they will not believe. I replied that many had believed, and that others would. Then, said he, they will all be outcasts.

#### *Salutary Effects of Schools for Females.*

The deplorable ignorance on all moral subjects, prevalent among the mass of the people, especially among the females, and the debasing views which they are taught to entertain respecting their capacities and the end of their being, as well as the change which is immediately wrought by Christian instruction, are well illustrated in the following anecdote.

26. As Mrs. S. and myself were returning from a visit to one of our female schools this morning, and passing through a native street we heard a voice from behind saying "Sir give me a book." We turned and saw a young female about ten years old, coming out of a native hut anointed and adorned for her marriage, and attended by ten or twelve virgins of her own age. She desired a book. I asked her if she could read. She said yes. I then asked her where she learnt to read. She replied that she learned in the Christian school, taught by Luee Buey; which is one of those under the superintendence of Miss Farrar. I gave her the tract called "The Three Worlds," which she read with considerable fluency. Very soon a multitude of women and men also were collected round us, I asked several adults if they could read. All answered in the negative. I then requested them to hear the little girl read. They listened with astonishment, and seemed as if they could hardly trust their own ears and eyes. It was probably the first time they ever heard a female read. I requested the girl to repeat the Commandments; which she did correctly. I then asked her several questions in the Catechism; which she also promptly and correctly answered. I first put the same questions to several of the aged and respectable Hindoos who were standing around. This I did to let them know how much more a little girl knew about God and Christ than themselves. They were such questions as these—Who made you? What else did God make? Of what did God make all things? How long has God lived? Where is God? Who is Jesus Christ? Why did he come into this world? Have you sinned? Can Christ save you? Will he? What is true repentance, true faith, &c. No one could answer these except the little girl and two boys belonging to our schools. I addressed them on the importance of learning to read, and the good which would result from female education. They all said it was good. I promised to send their daughters to our schools. This is a day of wonders to this heathen people.

### Ceylon.

MR. WINSLOW'S REPORT OF THE STATION  
AT OODOORVILLE.

#### *Female Central School.*

At the examination of this school last fall, it was thought best by the examiners to dismiss ten of the girls. Seven of them, viz. Elizabeth M'Farland, Jane Smith, Lucy Emerson, Mary E. Whipple, Sarah Miller, Louisa Glenie, and Catharine Brown, had made such progress in their studies, sewing, &c. that their acquisitions will be useful in obtaining a support, and the

first is already employed as a school mistress. The others, Mr. Winslow says, excepting the last two, are able to read, and have sufficient knowledge of Christianity to see its superiority to the vain ceremonies of their heathen friends. By the blessing of God upon the instructions given them, they may yet save their own souls and be the means of good to others. The school has had a better teacher, and made greater advances than in the course of any preceding year. The general good conduct of the girls has given much satisfaction. Mary Dayton, Joanna Lathrop, Maria Montgomery, Caroline Smelt, A. L. Payson, H. L. Lewis, Fanny Coit, Caroline Chester, and Ann Bates, are mentioned as deserving special commendation.

Two members of the school having been admitted to the church in the course of the year, the number now in communion, including an assistant in their cooking department, is eight; which includes all the older girls, indeed all old enough to be admitted to make a public profession of Christianity. They do not manifest that activity and zeal in the cause of Christ, which we could wish to see in them; but still they appear to desire to do good as they have opportunity; and in their visits among their relations and friends from time to time, and in their general intercourse with their own sex, they do, we believe, endeavor to recommend the Gospel of Christ. On Sabbath mornings they are employed as teachers in the Sunday school for girls, and not only exert themselves to teach the lessons required, but also to make the girls (usually about one hundred in number) understand and feel the force of the truths contained in them. Mrs. Winslow has occasionally sent them out under the protection of an elder female member of the church to read and converse with the women in the vicinity; and they have sometimes met with encouragement among them: but at others they have been so much ridiculed and insulted, especially by low and vulgar men, as to make them to keep within our yard. Of course their efforts to do good must be very limited; but so far as their example, which is generally consistent and very different from that of other young females of their age, is seen, it no doubt has a salutary influence. The members of the school are all members of the Bible Association, and contribute to it by self-denial.

#### *Native Free Schools.*

The number of schools connected with the station at Oodooville, through the year, is *seventeen*, in which there has been an average attendance of about 500 boys, and 100 girls; while the number on the list has been nearly one quarter greater. Of these

not far from 350 usually attend preaching in the church on Sabbath mornings, and 125 at the school bungalow in Copay, where the native assistants in turn conduct divine service.

At an examination of the readers from the schools, which I held in the church in October, 174 were present; of whom the greater part read different parts of the Scriptures, with considerable propriety and understanding. As many as one third of them read well, to do which in Tamul is no small acquisition. They attend in classes on Sabbath mornings to read a chapter from the Bible and give its meaning, which the most forward of them do with much propriety. About 30 also attend with the school-masters in a Bible class on Saturday. They are employed as monitors in the different schools, and in the Sabbath school.

At the general examination in the church, at the close of this quarter, 128 were studying or had finished (more than 70 had finished) our Scripture History, 65 the Sermon on the Mount, 100 our large doctrinal catechism, and 50 or 60 the smaller catechism. I found that several also had left the schools since the last examination, who had gone through, or nearly through, with the course of Christian instruction in them; and others less forward who are yet able to read a little. Thus though the schools do not go forward much from year to year, new classes are constantly presented, and numbers are yearly sent out from them with the rudiments the most important, and what may become to them saving knowledge.

From such an exhibition as the foregoing of the manner in which a few Christian schools affect a heathen population, and of the extent and silence of that influence, it is easy to conceive what would be the result on the next generation, if there were schools enough to embrace all the children and youth, and missionaries enough to superintend them, prepare suitable books, and keep up discussions respecting Christianity and useful knowledge.

#### MR. WOODWARD'S REPORT OF THE STATION AT MANEPY.

RESPECTING the schools in the vicinity of Manepy, Mr. Woodward writes—

During the past quarter I have revived one female school, and have established another without using the usual excitement, a promise to give clothes. The present number of schools and attendants is as follows,

Boys schools 7, attendants 224.

Girls schools 7, attendants 170.

On the Sabbath our congregation, which consists almost entirely of school masters and children is not far from 450. Three

evenings in each week I have stated preachings in school houses, where we have congregations varying from ten to one hundred persons. In some of these congregations there are a few individuals who attend regularly.

#### *State of the Church and Congregations.*

Within the last quarter there have been two additions to the church. One of them is Nathaniel (Verasingham,) a young man who has for some years been employed at the station as a superintendent of schools. He is not a man of much energy, but is decided in his profession and useful in his employment. Some months ago he thought of making a public profession of religion, but his faith was weak and he was much intimidated by the threats of his opposing relatives. While thus avoiding the path of duty he was unhappy notwithstanding their friendship, and at length resolved that he would take up his cross whatever temporal evil might befall him. By thus joining himself to the people of God, he has found verified the declaration of our Saviour, that a man's foes shall be they of his own household. His wife has declared him unworthy of her affection or regard, since he has disgraced their family by drinking from the same cup with persons of lower caste; and at present she is so much disaffected towards him, that she refuses even to speak to him, and seems determined, if possible, to effect a separation from him.

The other individual admitted to the church at the same time, is a female, whom we have named Rachel. She is the wife of Jacob, who was admitted in January of last year.

There are a few of the class of inquirers. Some of them are probably seeking for the loaves and fishes; yet, as they may be found of the Lord while they seek him not, I encourage their attendance upon the inquiry meeting, where I have favorable opportunities to impress on their minds the important truth, that "except a man be born again he cannot see the kingdom of God." Two individuals, school masters, give some evidence of having been converted. In the villages in which they live, they are called by way of reproach *the converted ones*. As a trial of their faith, and as a means of cultivating any useful talent they may possess, I send them out with my native assistants, once a week, to visit from house to house, for the purpose of reading and publishing the Gospel. I trust they will be enabled by divine grace to persevere unto the end. Among other instances where divine truth has apparently made a deep if not a saving impression on the minds of individuals, during the past three months, the case of a girl in one of the schools in Navary is the most encouraging. She recently suffered her

mother to beat her rather than go to a heathen temple. When told to go, she declared that she would not, as it was not only a vain thing but very sinful to worship idols, and declared that she now believed in the Christian religion.

#### MR. SPAULDING'S REPORT OF THE STATION AT TILLIPALLY.

#### *Schools at the Station and in the Vicinity.*

THE preparatory school contains 77 boarding scholars, and 15 or 20 who board with their parents. Some have been dismissed because not promising, and others have left for sickness and other causes. Their progress in their studies is various. One of them has been admitted to the church.

Respecting the desire for free schools in some of the neighboring parishes, Mr. Spaulding makes the following encouraging statement.

I have lately taken a short tour to the parishes 20 or 25 miles east of those we occupy. I took with me five native assistants from this station, and two from Manepy. We distributed tracts and portions of the Scriptures, and as much as possible read to the people and conversed with them. The people were so importunate for schools, and for some one to reside among them who could read and explain the Bible to them, that I have kept two of my native readers there for the last three months; and have encouraged the people to hope that something may be done for them. Two small schools are already commenced. The Roman Catholics, however, who at first seemed to be most anxious both for themselves and children, have been so much frightened by their priest, that there is little to be looked for from them at present. Our principal encouragement is from the heathen. Could we employ a catechist constantly in that part of the district, the wider dissemination of truth would be greatly facilitated. Changes are very slow at this station, and I should be happy indeed if I could say decidedly that all have been for the better.

The whole number of pupils which attended all the native free schools under care of the station at Tillipally, during the last quarter of the year 1829, was 877 boys and 170 girls; of whom 691 boys and 130 girls attended the examination: 461 boys and 111 girls studied the larger or smaller catechism; 71 boys and nine girls read the Sermon on the Mount; 90 boys and six girls read the History of the Bible; and 78 boys and two girls had finished the ordinary course of study in the free schools. Respecting the studies and the progress of the pupils Mr. Spaulding writes—



It should be remarked that the children have a regular course, and that those in the more forward classes finish the studies of the lower classes. The readers who attend the Friday school have increased in number a little, though the number of good readers is less than it was last year, in consequence of 59 boys and four girls having left the schools within the year. Quite a large proportion of little boys and girls are just beginning to read by spelling, in small tracts.

I have commenced a small school consisting of those boys who were the most forward in the native free schools, but they are only beginning a course of study which I hope will be of great use to them in qualifying them to become village schoolmasters.

LETTERS FROM MEMBERS OF THE SEMINARY TO BENEFACTORS IN THIS COUNTRY.

THE more forward of the scholars in the mission boarding schools, especially those who have been named and are supported by individuals in this country, are desired occasionally to write letters to their benefactors. A large number of these letters have recently been received from members of the seminary at Batticotta, of which two are inserted here as specimens. They show something of the minds of the writers, their progress in knowledge, their views of religious things, and especially their attainments in the English language. The sentiments and the forms of expression are obviously their own. The first was addressed to a gentleman, and the second to a society of young ladies.

Central School, Batticotta, Dec. 23, 1829.

Dear Benefactor—It is about two years since I wrote a letter to you. I now take this opportunity to write you again. I was born at Jaffna, a district in Ceylon, and was brought up under my parents worshipping the idols of the heathens, following their examples, and was greatly inclined to do it, partly owing to the ignorance of the true religion, and to the examples set by my parents and neighbors. For many years I was in this state, which leads to inexpressible grief and torment, in which many are walking, not only they, but their posterity, by their examples, are inclined to follow them. After this I was admitted into the boarding school at Tillipally, which was established by the missionaries, who came from a far country to make known the true religion, which they prove to be so, and to acquaint us with the excellency of God who takes care of all. The Bible was read twice a day, with prayer, and the Bible was preached in the Sabbath, and the teacher advised us on several occasions, by which I was brought a little to

the light of the Gospel, by this I felt more and more from time to time, and prepared to be joined to the church. After a short time I lost sight of it. I was taught the necessary lessons which are requisite to be admitted into the seminary at Batticotta, which was established by the missionaries. After which I was admitted into the said school. There I was in the third class, under the care of Rev. D. Poor, who is the principal of the seminary. In my course of life the principles of religion were carried with me. I am now in the first class with my schoolmates, as God is so kind as to spare our lives, and I think, sir, it will be proper to give you an account of the studies which I attended to in the first class; namely, Grammar of History, the principles of geometry, trigonometry, and of mensuration. I am now attending to Algebra and the Classbook, and though I do not own the books which I study, yet I am not worthy to have the hope of getting them, while I am under so great obligation for the privilege I am now enjoying. The boys of the seminary are divided into three classes, the first class comprises 21 members; the second 22; the third 23. The total is 66. We have two kinds of examinations in a year, called *private* and *public* examinations: the private examinations are made by the committee, four times in a year, and the public by gentlemen of different places and of different characters. Here are various kinds of houses built, for our convenience, ten prayer-houses, seven or eight rooms; and a building of two stories, by the name of Ottley Hall. Now, sir, I beg you to pray for me in your prayer, as I think that there is no way to be saved except by the mercy of Christ, and, sir, I think you will be pleased to pardon my blindness, the broken language, as I am ignorant of the way in which I should write you in English.

I. E. T.

Batticotta, Ceylon, Dec. 24, 1829.

I, who am supported by you, take this opportunity, with pleasure and sincerity, to write these few lines. I hope you will be pleased to read what I write, being at a great distance from you. I hope that by the providence of God you are in good health. I am now studying Bonycastle's and Euler's Algebra, construing the Classbook, and some other branches.

Most of the boys who are learning here, being occasionally awaked by the influences of the Holy Ghost, pray to God, read a portion in the Scriptures, and continue for a time, but being not able to resist the allurements of the devil, they turn to their former state; and in this way many pass their time, in an impenitent state, and even to the present moment, some of them seem to believe their own religion true, and some doubt to suspend between the two religions, and consequently they are nei-

ther heathens nor Christians. And on the contrary here are some boys who received the Lord Jesus as their Redeemer, (who underwent much suffering for the miserable sinners.) Such are admitted into the church here; and they are daily praying, read the Scriptures, hold meetings on several occasions with the boys, go every Sabbath to the out schools, and to the villages round about, and give admonitions to the people, who often oppose very greatly, especially the following classes of men; viz. first priests, second brahmins, third the headmen of the villages, and fourth the rich men of all kinds. These persons and Roman Catholics are enemies to the church of Christ, and get power over the other men and influence them by several methods to go in the wrong way, and thereby oppose the disposition which the poor people have towards the Christian religion. On our visits at the houses of other orders of men, (not described before) they tell that this religion is true, and their general saying is this, What shall we do? if we come to your religion our relations and the four classes of persons will despise and injure us many ways, and thus they commonly give excuse and come to the conclusion that they cannot enter into it for those reasons.

But the evil impressions are in the minds of men, yet most of the people are now more desirous to listen to the advice given by us and the missionaries, than some years ago.

The church members connected with this seminary are 22; and I, being one of the members, act the same part.

I have some sensibility of your benefits, which I cannot in any wise repay, except by gratitude. I expect a letter from you. When I think that I have learnt about eight years and did not receive any letter I am sorry, and yet I say I am an unlucky boy.

Though I cannot see my dear benefactresses face to face I dare say I shall see you in the last day. I beg you to remember me and others in your prayers. L. P.

## North Africa.

JOURNAL OF A MISSIONARY TOUR BY MR. BIRD, ON THE EASTERN COAST OF BARBARY.

[Continued from p. 213.]

THE extracts from the journal of Mr. Bird inserted in the last number, explained the general object of his tour, and noticed the incidents which occurred during the voyage and for some days subsequent to his arrival at Tripoli. These notices will be continued.

### Residence at Tripoli.

April 22, 1829. Called again on our friend Sidi H. One of the mufti was with him.

Sidi H. was quite inclined to decry all the efforts made by the anti-slavery societies of Christians. The trade had taken too deep a root, and was too powerfully supported by worldly interest, ever to be broken up. I had brought with me a few copies of the fables of Lokman in Arabic, of which I presented two to Sidi H. and his friend. They received them willingly, but more than this I could not say. On rising to take my leave Sidi H. invited me into the next room to make the acquaintance of a brother whom I had not yet seen. He is a respectable merchant, younger than H. speaks Italian and a little English, and has apparently an education and a taste for learning much above ordinary Mohammedan merchants. I asked him if he possessed a copy of David's Psalms; for Moslems have a book which they call by this name. He had seen a copy in town, but was not himself the owner of the book. I then handed him a copy of the Arabic Psalter, hoping he might have curiosity enough to wish to read it, but was disappointed. After thumbing it over a little, he returned it saying "We have the Koran—that book is in place of all others. It teaches prayer, praise, morals, law; and in short, every thing most important to be known. Sidi H. interrupted us by coming in to ask me back into his room. A neighbor and friend of his had called, an old man living a retired life, but of an excellent understanding, and (in Sidi H.'s own English) "very clever, very clever." The old man began conversation by asking S. H. where I had learned the Arabic language; what had been my business in the Levant, &c.; and spake as if he had himself been at Joppa, Jerusalem, and other parts of Palestine. He then turned to me and asked "What is the foundation of religion?" I ventured to reply that God was the foundation of religion. It was evidently not the reply he wished; but after a moment's thought he went on—"Where is God?" I said of course, He is in every place. "In every place?" said he; "No, God has nothing to do with place. Time and place are created things. God does not confine himself to creation. Has God organs of sense, as hands, feet, eyes, and the like?" Seeing the old man a little captious and growing warm, I chose to address myself to Sidi H., which I did in English, saying that if his friend the shekh had ever heard Christians ascribe to God organs of sense, or bodily members, he might be assured that such expressions were not to be understood in a literal sense, for our Scriptures teach that God is a spirit, and has neither members nor likeness to any thing. Sidi H. interpreted, and our dialogue was nearly as follows—

*Shekh.* What was there and who was there with God before creation?

*I.* Nothing—nobody. (Understanding the "creation" to include that of angels.)

*Shekh.* What did God create?

*I.* The sun, moon, stars, men.

*Shekh.* [To Sidi H. in a lower voice.] Do not these men hold that God created certain beings or things, and that these created others, and so on?

*Sidi H.* No, no: these are not that class of people.

*Shekh.* Has God any companions?

*I.* No, God is one, not two Gods, nor three, neither has he any companions. I then explained to Sidi H. in English, my views of the nature and person of Christ, whom the Moslems accuse us of making a companion with God, and Sidi H. interpreted my remarks to the shekh. I maintained, of course, that Jesus was the Son of God, but in a sense somewhat different from that charged upon us by the Moslems.

*Shekh.* Was Seidna E-sa crucified by the Jews?

*I.* Certainly.

*Shekh.* No, no; he was never crucified by the Jews, (laughing in triumph,) neither was he the Son of God.

I looked away without making any reply.

Sidi H. either thinking I had not understood, or being curious to know what I could advance on these points, said to me in English, "He says Jesus Christ was not crucified, nor was he the Son of God." Yes, said I, that is his opinion, mine is different.

*Shekh.* Why do you make the sign of the cross? (putting his arms awkwardly across each other.)

*Sidi H.* [before I had time to speak, said] No, no: you are mistaken, these do not do that.

*Shekh.* You have been at Jerusalem, did you see the sepulchre of Mary the Mother of E-sa? She was buried in the valley near the city.

*I.* Yes, so it is said.

*Shekh.* O nothing is more certain.

*I.* Some say her body has been taken to heaven.—[He shook his head.]

*Shekh.* What do you think of heaven and hell?

*I.* I believe there are such places.

*Shekh.* Do you believe our bodies will rise after they are dead?

*I.* Yes.

*Shekh.* Do you believe in Moses and the other prophets?

*I.* Most certainly.

*Shekh.* Did Moses prophecy of E-sa?

*I.* He said, "A prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall ye hear."

*Shekh.* Do not your books speak of our prophet under the name of Ahmed or some other name of the like derivation?

*I.* Not a syllable. The Gospel speaks of a person whom Jesus should send, under the name of the Paraclete, the instructor or Comforter; but this person which, some

have said to be Mohammed, is declared in the Gospel itself to be the Holy Spirit, which a few weeks after actually descended upon the Apostles. I am told that there is a false book, calling itself a history of Jesus, which was never heard of before the time of Mohammed, which speaks of him by name; but this is altogether a different book from our Gospel, which makes no mention of him whatever. But Sir, if you would know what the Gospel of the Christians does or does not say, why do you not get it and read it. It is very easily done. He turned away with a smile, saying, "No, no; that I shall not do." He then went on in a mild, rapid conversation for a little while with Sidi H. after which the latter turned to me and said "The shekh wishes to ask you another question, and hopes that as you are very candid and mild, and withal a stranger, having no established connections in Barbary, with other priests, nor with the people, you will be willing to give the question a true answer. The question is, whether your priests have not, among yourselves, a religion of a higher kind than that which you permit to be taught to the common people?"

I declared with great solemnity that true Christian ministers had no such religion; but that, on the contrary, our constant labor was, both by books and by preaching, to communicate to the common people all we knew ourselves.

After this the shekh conversed a little with the judge about the 72 sects of people in the world, 50 of which were Moslems and 22 infidels—about the foundation of knowledge—about the several divisions of the human mind into imagination, understanding, memory, judgment, &c. and finally took his leave, begging me, with a laugh, to excuse an old man who had become weak and childish. The judge retiring with the shekh, I was left with Sidi H. alone, and took the opportunity of explaining to him some things in the Christian scheme more fully, and to sound his own religious views. He remarked that the love of God and of our neighbor being the foundation of all religion, and all the prophets, Mohammed as well as the rest, having taught this, it seemed reasonable that we should receive and acknowledge them all. I then explained to him that article of the Christian system, by which a very broad distinction is made between it and all other religions in the world, viz. the pardon of sin through an atonement. He heard me through with silence and attention, but remained unaffected. He still thought we ought to believe in all the prophets.

23. Called at the house of P. to fulfil a promise I had made to give him a Bible. He was said to be absent at the grog shop, while his wife under a burning fever lay upon her bed, with only strangers to attend her. I told her for what I had come;

and taking out the Bible, read for her own instruction, one of the chapters of Job, accompanying it with a few remarks. All present were Roman Catholics, but they seemed to listen with interest.

The Spaniard already mentioned bought a New Testament of me, and promised to recommend the book to others.

My friend S. C. handed me a copy of a public manifesto, issued some time since by the Romish bishops of England, setting forth the prominent articles of their creed. This gave rise to a long discussion of popish doctrines; but I could do nothing with him. He is beyond the reach of argument. Having resigned every thing to the church, he is now ready to sit down and laugh at his own reason and all his senses together, provided they decide against the priests and pope and councils. His circle of logic is this, All things, (even contradictions) are possible with God—the church cannot err—therefore, whatever the church asserts must be true. He would acknowledge no distinction between a mystery, which is above the senses, and an absurdity which contradicts them. Transubstantiation was a mystery of just the same kind as that of the trinity, and both were to be received on the same ground, not by evidence, but by faith. The wife of P. already mentioned, remaining very sick, and he totally inattentive to her, I went by request in company with a Maltese, who knew his place of resort, to see and reason with him. We found him in a horrid state, with fiery face and the stupor of death upon his eyelids, in the grog-shop of a Greek. He knew us, was much ashamed, wept, begged my forgiveness, and promised to quit his wicked course; but alas, what are the promises and resolutions of a man over whose reason and conscience appetite has got the dominion. "Wine is a mocker, strong drink is raging, and whoever is deceived thereby is not wise."—The man who accompanied me spoke freely, as we passed along, on the subject of religion and of the fanaticism of his countrymen, the Maltese; and when we returned bought of me a copy of the New Testament.

A young man living at the consul's was requested by him to take a copy of the Bible to one of the neighbors, but he at first hesitated, and then flatly refused to have any thing to do with the books, saying that his church forbade them. My fellow guest, S. C., already mentioned, who came hither for the purpose of opening a school for the higher branches of education, nearly despairs of succeeding, and is now thinking of a school for the common people, in which he proposes, at my suggestion, to make the New Testament, printed in Italy, a school book. In this, however, he expects opposition from the priests, not merely on account of such a school-book, but because it might touch their worldly interests, by drawing off children from a school which

they themselves instruct. I proposed also that he should introduce some unobjectionable tracts from our press at Malta, which I would present him. He expressed his acquiescence in the plan, but "should the Maltese people here find it out," said he, "they would stone me." In speaking of the qualifications of the priests here, he remarked that perhaps none of them, except the chief padre, could write his own name.

Conversed seriously with the youth already mentioned, who refused to have any thing to do with selling the books. He was obliged to confess that nearly, if not quite the whole population of Tripoli, Christians among the rest gave clear evidence that they love the world more than they love Christ.

27. Meeting with the Jew at whose house we called nine days ago, I invited him to my chamber, to look at some of my Hebrew books. He read the language fluently, but confessed he did not understand it. When I proposed his taking a specimen of the books to his shop as examples to shew to others, he declined. He would have been glad of an Italian psalter. The copies I had, containing the Latin in connection with the Italian, did not suit him. He asked if none of the Jews had been here to see me? I said not one. He replied that the young rabbi Shalloom had called on him, and spoke of the books I had given him, and gave him to understand that he should call to see me. "But," he added, "since it seems he has not yet been here, I will send him, for he understands Hebrew well, and can converse with you understandingly." I offered the Jew a copy of the Arabic psalms. He declined taking it, saying (what I very much doubt) that they had a supply of them.

In the afternoon the young rabbi above-mentioned came accompanied by an elder Jew, who spoke Italian. After examining all the books I had of their religion, they took two copies of the Old Testament only, which the rabbi said he wished to purchase, and for which he would send me the money another time. I presented him with a psalter, and a number of other separate books of the Old Testament done up in the pamphlet form. The Hebrew New Testament they had no curiosity to see.

Went in the evening to see a Greek, who, it was told me, might be glad to take one of my books. Found him in his grog shop, surrounded by half a dozen Moslems, sitting over their bottles and making merrily. He at first appeared shy and unwilling that we should pass through among his customers. Finding us, however, determined on coming in, he opened another door which admitted us to a separate apartment. I handed him a copy of the four Gospels, which he examined and read a little, and with some hesitation bought. One or two of the Moslem drinkers were



blacks. Their parents they said, were from the interior, but they were themselves born in Tripoli, and were servants or slaves of the pasha.

28. The rabbi this morning sent back his Bibles, with the message that they had a large supply of such books and did not need them. It was evident that the message was a false one, and as such it added to my regret in seeing the books come back. It indicated not only a disposition to deceive, but also to close the door against inquiry and explanation. What makes the circumstance more discouraging is, that he has returned not only the two copies of the Bible which he was going to buy, but also one which I had previously given him as a present.

30. A married youth of respectable appearance, a Sicilian by birth, tells me that when at Malta not long ago, a priest baptised him and taught him certain signs by way of initiating him into the society of the Carbonari. But to this day he knows not what is the meaning or the use of those signs and baptism, nor what it is to be a Carbonari. As for the Scriptures, he had already written for them to Marseilles, but as possibly he might never obtain them on the spot, he purchased two Italian Bibles of different translations. I read to him a number of passages which require us to search the Scriptures, some others which condemn popish notions, and finally many which declare the only way of salvation to be through faith in the blood of Christ. He approved of all he heard, said he had not for a long time confessed to the priests, and would call again and converse more.

May 2. A youth, who came yesterday and took a few books, came to day with the money, and entered freely into conversation. Some years ago he was in the school taught by the friars, and as he was one day looking at the books in their library, one was pointed out to him as prohibited, which of course he must not presume to look into. His curiosity was excited; and when he thought himself unobserved, he fastened the door of the room, and examined the book, which he found to be the New Testament. His spies, however, were not so unmindful of him as he had supposed. They watched him through the key-hole, and for his temerity he was subjected to a sort of imprisonment of ten or twelve days. He once told a priest, in his confession, that he had blasphemed against God, and was put under penance for it. Not long after he confessed, among other sins, that he had spoken ill of the priests, and was obliged to do penance for this. But he found that his penance was much more severe in the latter case than in the former. What is this, said he, but to make a priest greater than God? There was formerly, he stated, a small fraternity here who met regularly to read the Scriptures together, and converse on religious subjects, and to support one another by

their influence and example; but of these some had gone to Alexandria, others to other places, and the union might be said no longer to exist. He had, however, one companion who was always ready to read and talk about religion, and to censure the impositions of the padres. They had contemplated writing to Malta for the Scriptures, as they did not possess them, but they had no acquaintance there. Providence had now brought the Scriptures to them, and they were thankful. His parents were rather attached than otherwise to their church, and he was obliged to conceal his sentiments from them.

3. The youth of yesterday came again bringing with him the companion he had told me of. They informed me that, at the first mass this morning, the priest addressed to the people a harangue about the books now distributing in Tripoli, requiring all who had received any of them to deliver them up to him immediately, as the reading of such books was expressly prohibited by their *holy mother, the church*. I could not converse with them as freely as I wished, my conversation being liable to be overheard to their disadvantage.

4. The young man and his companion mentioned yesterday both came again today. The father of the latter has not been to confession for ten years. He once committed a disgraceful act, confessed it to the priest, and the priest in an angry fit, afterwards published it to the whole congregation. Many were indignant at the priest for this violation of his sacred trust, and declared they would never again come to confession. But the poor man, whose sin was thus wantonly made public, was probably the only one among them that kept his resolution. He now wishes a Bible. I took this opportunity to preach the Gospel to these youths, showing them from the Scriptures themselves what is and what is not necessary in order to salvation, and earnestly begging them to read the Scriptures attentively, and to pray much for divine grace to enlighten and sanctify them.

Four individuals called in the evening, to whom I endeavored to point out some of the most glaring of the errors of their church. To some these things were in part new and hardly credible; others helped on the conversation and went even further than myself.

5. The death of the late pope being now first known officially, public funeral services were attended yesterday in the Romish chapel by all the consuls of that sect, and their flags were seen at half mast. To day public festivities are celebrated in honor of the new pope, whose election was announced at the same time. One of the individuals with me last evening, being engaged this morning in firing the paterrols,\* near the chapel, met with the accident

\* A short kind of cannon used merely to make a noise in the celebration of festivals.

of having his arm severely burned by an explosion. His own reflection upon it is, that it is a divine judgment sent to punish him for following the pope, and he declares he will henceforward have nothing more to do with him.

6. A young European officer came and bought a dollar's worth of tracts for a friend. He had called, since I last saw him, according to his custom, on the padre prefetto for a little conversation; in which he told the priest plainly, "You do not believe the things you teach the people." The padre, however, would not acknowledge it, and was half disposed to be angry at the accusation. He confessed that he had harangued the people at church on the last Sabbath about the books. When the officer left, I gave him Leslie's Short Method with Deists in the form of a tract, which he promised to read.

7. Last Saturday I supplied a Greek, by the name of Spiridone, with a few tracts to be sold on my account. He says that he gave them to a lad to dispose of; but that, as the prohibition of the books was given out the next day, they were taken by force from the lad and burned. In endeavoring to ascertain the religious feelings of this Greek, I discovered that he had very little of that superstitious reverence for the virgin and the saints, which is so common in his church. He was, however, extremely ignorant of religion in every shape. He showed me his book of legends about the saints in modern Greek, adorned with ugly cuts; but the manner of his handling the book showed that he cared little about it.

S. C. advanced a strange proposition to day, "Men have merit with God—angels have none." Proof—"Men have passions and temptations to resist—angels have none."

9. Took a boat and went out to look at the remains of the United States frigate, Philadelphia.\* The keel remains, and some of the ribs may, when the water is agitated, be seen projecting above the surface.

A young Jew here, by the name of Abraham, has been for some time under the catechetical instructions of the padres of Tripoli, preparatory to a profession of the Christian religion, which he has for years been intending to make. By a short conversation I have had with him, it is evident that very little pains have been taken about his religious instruction. He seemed not to be in possession of a single scriptural argument for proving that the Messiah had already come. All he had to say was, that since the Messiah of the Jews has delayed his coming so long, it is to be inferred that he never will come. I

\* This unfortunate vessel, during the war of 1803, with this regency, on the 31st of Oct. of that year, gave chase to a small Tripolitan that was entering the harbor, got aground and fell with all her crew into the hands of the enemy.

asked him where Jesus Christ was born? he said, "at Jerusalem." "Have you ever read the New Testament?" "No. I am reading the catechism." Mr. C., who was present, observed to him, that one grand proof that the Christian religion was from God, and more excellent than any other, was that it required the forgiveness of injuries. Another mark of excellency I mentioned as proving it to be divine, viz. the way it points out for the pardon of sin. No other system of religion proposes any rational way in which God can be just while he justifies a sinner. I referred Abraham also to some of the prophecies, but as he was occupied to day, I shortened my remarks, and wished him to call another time.

Sab. 10. After breakfast I suggested to the consul the proposal to have a religious exercise in the family. He readily assented. But the continual calls of people, who make the Sabbath a day of visiting and recreation, soon put it out of the question. Mr. C. himself expressed his regret that he could not, at least, have the Sabbath to himself for a quiet day. In the evening, however, I had the opportunity of reading a portion of Scripture, attended with an exposition and a prayer.

One or two individuals had promised to call to day for religious conversation, but they disappointed me. The spirit of persecution is rising and the people are afraid.

12. Went with Mr. C. to the palace of the pasha, on business with the shekh el Beled, or city mayor. The lower part of the building was thronged with country Arabs, slaves, horses, mules, and cattle; and had less the appearance of a palace than of a market. The shekh himself occupied a small dark upper room, with scarcely an article of furniture, except his carpet. We did not stay to be seated, nor did we get so much as a glimpse of any of the royal family.

A Jew called to get an Old Testament in Italian. I was sorry to tell him I had none, except such as had the New Testament bound up with it, I wished him to take it as it was; but he declined. He had understood that the reason why the rabbi returned the Hebrew Bibles was, that he had discovered a sign of the cross in some places written under the name of God. For himself, he acknowledged that, if there were any such thing, it could do no manner of harm; but, said he, these bigoted people are alarmed at every thing.

Wishing for another interview with Rabbi Shalloom, I walked out this evening to find him. Meeting his father, he offered to accompany me to the house of his son. We arrived at the Jew's market, where the father called a boy, and sent him to see if his son was at home. The lad returned, saying that he had been at both the houses where the Rabbi is accustomed to stay, but he was not to be found at either. I then begged the father to give

my compliments to his son, and to assure him that if he would favor me with a call at my lodgings to-morrow morning, I should be very happy to see him. He readily promised to do so, but it is more than probable that neither father nor son desire such an interview, and that rabbi S. would, in the present instance, have been found at home by almost any person other than myself. A Spaniard tells me that he was with the head ship-carpenter of the pasha, himself a Spaniard, conversing until midnight about the Scriptures. This chief master, as he is called, had been making a comparison of a Bible he had obtained of me, with one which he considered as that of his church, and was pleased to find them just alike.

13. Mr. C. calling to day on one of the consuls, was told that a rumor was afloat that his guest, the missionary, had been stoned in the street by the populace, and that the books he had brought had been all bought up at an advanced price, by the priests, and burned. Mr. C. of course assured him that both parts of the story were false; for that the books were mostly at his house, and, as to the missionary, he was in the constant habit of going out among the people, and had never received the least insult from any person.

The intemperate man before mentioned has returned to his house, and in some sense to his duty. He says that his wife, though a Maltese, is inclined to be a Protestant, but that lately, during her sickness, the priests and others came around her, and persuaded her to confess and receive absolution in the catholic way. A cousin of hers, a schoolmaster, who was with her in her sickness, and whom I also saw there, reads the Bible I left, and says he sees not why the priests forbid the people to read it, for it is a good book.

16. This being the Jews Sabbath, I endeavored to find access to some of them. Called first on a rich Italian among them, by the name of Tarfara. Six or eight of his neighbors were with him, seated on a mat and amusing themselves at a game resembling drafts or chequers. I was sorry to find that he felt no interest whatever in the Scriptures. When I observed that some objections had been made to the edition of the Old Testament which I had brought to Tripoli, but that I could not learn what these were, he said it required a learned man to judge of such matters; and referred me to Rabbi Shalloom, as a man competent to give me any information I wished on such a subject. I said I had sought for him but could not find him. "You will not find him to day," said he, "but go in the middle of the week." I was determined, if possible, to find him to-day, and taking my leave of the man, went directly to the great Jewish synagogue. The services of the afternoon were just finished, and the congregation was coming out of the house in a vast

solid column. My eye caught rabbi S. in the multitude, and I immediately gained his attention. As my great object, at present, was to know his objection to the books, I made it one of my first inquiries. He was candid enough to say that he carried the copies he had of me to the old rabbi, whose voice among them was law on these subjects, and was told that they contained additions to the text, and that there was no other way but to return them; "for," said he, "to add to the words of God is *Haram* with us," i. e. a great profanation. I said, I did not believe that there were any such things in the book, and that the old rabbi must be under a mistake. I then asked him if he would come to my lodgings, as we could not now converse further in such a crowd, and we would examine the book together, and, if possible, have its mistakes or faults corrected in future. He promised very readily he would. I bade him good evening, and entered into the synagogue. Here many were still sitting, and chanting their prayers together, and seemingly vying with each other in their clamor. They bowed their bodies continually, and some screwed their necks and faces into unnatural positions, and by their angry voices seemed violently bent on being heard. The scene was well calculated to revive in one's memory that of Mount Carmel in Elijah's day, when the priests "cried aloud, and cut themselves after their manner, from morning even until noon, saying, O Baal, hear us; but there was no voice nor any that answered." The room was excessively hot from the immense crowd that had been in it, and I staid but a few moments.

[To be continued.]

## Malta.

EXTRACTS FROM A LETTER OF MR. TEMPLE, DATED MAY 8TH, 1830.

THE arrival of Mr. Temple and his family at Malta was mentioned at page 167. After having spent nearly a year and a half in visiting the churches in this country, and witnessing the operation and happy results of our civil and religious institutions, he makes the following

### *Reflections on resuming his Labors.*

I feel that it is due both to the Committee and to myself, that I should express to you the impressions of my heart on my return to this island, the scene of my former labor. I trust I have uttered, and do still delight abundantly to utter the memory of God's great goodness to me and my dear children, in the protection and uninterrupted health which he gave to me and them, in passing and repassing the great and wide sea, and in all my journeys and labors in my native land. I see much, very much reason to be thankful for that

kind Providence which called me, for a season, away from this desert where no water is, to that good land of my father's sepulchres, which has streams running among its vallies, and fountains springing out of its hills, and which drinks of the rain of heaven. That land is like the smell of a garden which the Lord hath blessed, and the eyes of the Lord are upon it for good, from the beginning to the end of the year.

Since I came to this place, eight years ago, the change which has been effected in the general state of feeling among the people is surprising. This is not, however, a change of heart, but it is one which I trust will ultimately lead to that, in some, at least, of the inhabitants. Prejudice is certainly disarmed, to some extent, among the people. For this we have reason to be devoutly thankful. Still, however, there is almost every thing to deplore, both in this place and in all the regions beyond us. Genuine piety, I fear, has taken root in very few hearts, if in any. The contrast between all that I saw and heard in America, and all that I see and hear here, is great and striking, and I might add, appalling.

#### *State of the Printing Establishment.*

Extracts from the report of the printing establishment by Mr. Smith, who had the superintendence of it during the absence of Mr. Temple, were given at p. 174; and a summary of all the printing executed at it, in various languages, since it commenced operations. Owing to the interruption of missionary labors in the countries around the Mediterranean, which the political disturbances of the last few years have occasioned, the distribution of books was impeded, and, as seen in the report just mentioned, large numbers were accumulated in the depositories at Malta. The demand for books, especially school-books, it is expected, will now be very much increased, and greater facilities afforded for circulating them; of which the note of King is an indication.

The cause of missions here has suffered nothing, I see reason to believe, by my temporary absence. I am truly happy to find the establishment here on a much better footing, than when I left two years ago. This is owing to the laborious and successful efforts of Mr. Smith, aided by the presence and counsels of Mr. Anderson. The future labors of the superintendent will be comparatively light.

Mr. King writes me that he had recently sold, within a fortnight, 500 copies of the *Alphabetion*, or Spelling-book, which he says is the best thing in the Greek schools. I have been busily employed since I arrived, in preparing the elementary works for schools, and we have now in the press a little Arithmetic, which is much wanted.

I find we have ample materials for all the books most needed in Greece, but there is considerable difficulty in selecting and arranging.

Messrs. Bird and Whiting with their wives and little ones, left us for Syria, on the first of this month.

Mr. Temple was directed in the instructions given him by the Committee, on his embarkation, [p.73] to devote a large part of his labors, for the present, to the preparation of school-books, in order to furnish such a supply as it was supposed would be needed for the Greek schools.

EXTRACTS FROM A LETTER OF MR. GOOD-  
ELL, DATED MAY 4TH, 1830.

#### *Departure of Messrs. Bird and Whiting for Beyroot.*

In the notice of the embarkation of the missionaries for the Mediterranean, p. 62, it was stated that Mr. Whiting, one of the number, would probably accompany Mr. Bird to Beyroot with the expectation of re-occupying that station. Respecting their departure Mr. Goodell writes.

Our dear brethren and sisters left us on the 1st inst. and sailed in the Vincitore (Conqueror,) a Maltese brig directly for Beyroot. Again and again have they been both publicly and privately commended to the care and guidance of the great and good shepherd, "who gathers the lambs in his arms and carries them in his bosom," and a blessing from him implored upon their labors. To those of us, who, for near eight years have been so closely associated in missionary labors, who have passed together through so many scenes of trouble and of joy, who have seen so much of the goodness of God towards our families, who have so often been in circumstances to comfort and assist and encourage each other, and have so often borne each other's burdens, the separation was truly painful. We had become exceedingly endeared to each other by numerous tender and affecting associations. But though we may never meet again at the table of the Lord, or at the baptismal font, or be refreshed by each other's company again in this world, I trust that neither this, "nor any other creature, will ever be able to separate them or us from the love of God, which is in Christ Jesus our Lord." And "in the multitude of our thoughts within us, may his comforts delight our souls."

Though a short time before their departure, we had pleasant and encouraging letters from Mr. and Mrs. Abbott, and from several of the natives of Beyroot, yet they went forth, not knowing the things, that shall befall them there: save that the Holy Ghost witnesseth, that re-



proaches and persecutions every where await those, who will live godly in Christ Jesus. But while they go "from one nation to another, and from one kingdom to another people," it will, I doubt not, be the prayer of many thousands in America, that He, in whose name they go forth, and under the shadow of whose wings they put their trust, will suffer no man to do them wrong; yea, will rebuke kings for their sakes; saying "Touch not mine anointed, and do my prophets no harm." I could not but admire the calmness and firmness and faith of those of the number who, from experience, knew something of the trials they are to expect, and I could not but feel, that they went out in obedience to the divine command, and in simple dependence on his grace and strength and Spirit.

That moral changes may soon follow the political changes and the many innovations now introducing into the Ottoman empire, is by no means improbable. Indeed I think it *reasonable to expect* them. May we then in the attitude of joyful expectation be praying, "Save now, we beseech thee, O Lord; O Lord, we beseech thee, send now prosperity. . . Make us glad according to the days wherein thou hast afflicted us, and the years wherein we had seen evil. Let thy work appear unto thy servants, and thy glory unto their children; and let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

The harvest is great but the laborers are still few, the changes to be made in these countries are mighty; some of them will probably be sudden and speedy; I hope, that we may all live to be the instruments, of effecting some of them; and that the churches will continue to help us by their prayers, to give us their best offerings and their goodliest children, as the Lord may have need of them.

Mr. Goodell, who was the fellow-laborer of Mr. Bird, during all his former residence at Beyroot, remains for the present at Malta, for the purpose of superintending the printing of the New Testament in the Armeno Turkish language. For this labor he made preparation while residing at Beyroot. [p. 17.] The work is printed at the expense of the British and Foreign Bible Society, and has already proceeded through the Gospels of Matthew and Mark, and some way in Luke.

EXTRACTS FROM A LETTER OF MR. DWIGHT,  
DATED AT SMYRNA, APRIL 9TH, 1830.

It was stated in the last number, p. 230, that Messrs. Smith and Dwight left Malta, March 17th, on their way to Armenia. They proceeded to Smyrna with captain Smith, in the Banian,

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the same vessel in which Messrs. Dwight and Whiting had their passage from Boston to Malta.

#### *Arrival at Smyrna.*

I embrace the opportunity afforded by the Banian, to report to you our progress thus far in our intended tour. We arrived here on the 25th, after a passage of nine days from Malta. Capt. Smith has been uniformly polite and attentive to us, and we desire to record with gratitude the goodness of God to us in this respect; in giving us so safe and expeditious a passage to this port.

Since we arrived in Smyrna, we have been chiefly employed in collecting such information, from books and other sources, as would aid us in our future inquiries. We have also devoted some time to the study of the Turkish language. We have been peculiarly favored in procuring books relating to countries through which we expect to pass, and also in collecting information verbally from Armenians of intelligence. We found a wealthy and intelligent Armenian seven or eight miles from this place, by the name of Khatchador, who has helped us considerably in this respect. He is a native of India, speaks the English, as well as the Armenian and Turkish, and seems much to desire the improvement of his countrymen.

We also had the honor of being presented to the pasha, in his palace. Our visit there was entirely unpremeditated, though not the less pleasant on that account. The pasha received us with much apparent cordiality, and treated us with sweetmeats, coffee, and pipes. He inquired much about America, and asked us how we were pleased with his soldiers, his palace, the apartment we were then in, &c. We owe it to the fact that we are Americans, that we were permitted to have this interview.

#### *A Reason why the Turks despise Christianity.*

In many heathen countries, some of the worst obstacles which a missionary meets with are the contempt of Christianity or the prejudice against it, which the people feel, from having observed the immoral lives of men from countries nominally Christian, or from the unmeaning ceremonies, the bigotry, and the manifest hypocrisy of professedly Christian ministers and churches. The heathen, and so do the Mohammedans, easily see that such a religion has no good effect on the temper and conduct of its professors. In many cases they see that those who make the loudest pretensions are the worst men. This is eminently true in respect to some sects around the Mediterranean. Mr. Dwight remarks—

It is interesting to notice the changes that are taking place in the Turkish empire,

and to contemplate them in their connection with those more important changes in religious belief, and practice which we hope by and by to see effected. The Turks, as a body, have never yet seen any thing like a fair exhibition of Christian character. Who can wonder that they should look down with contempt on the mummery and nonsense, in the shape of religious rites, which they every where see in the professedly Christian churches of this country; especially when they also see that the most exact performance of these rites does not restrain from the grossest crime? To-day (Good Friday) has been a high day with the Catholics here, and I could not but feel, when I saw some Turks laughing at the ceremonies they witnessed, that they were in the right, and had reasonable ground for prejudice against such a religion as this. And is this the only representation of the Gospel which they will ever have? Shall they never see pure Christianity acted out in life, clothed with all its simplicity and power? Such an example would have influence whenever exhibited. It was chiefly, the godly life, and holy conversation of Martyn that gave him influence among the Mohammedans of Persia; and the name he has left behind him is not that of an acute reasoner and sound philosopher, but simply that of a *man of God*. When such examples are multiplied in these Mohammedan countries, we may hope to see the Gospel winning the hearts even of musselmans to God.

We have made arrangements to leave here next Monday for Constantinople. We prefer going by land, because we can with more certainty calculate the time; the passage by water being very uncertain.

### Choctaws.

#### THE PRESENT CONDITION OF THE MISSION, AS AFFECTED BY THE PROPOSED REMOVAL OF THE INDIANS.

DURING the last year, communications were made by the government of the United States to the four south-western tribes, on the subject of their proposed removal to the countries west of the Mississippi. These communications were substantially to the following effect; that the Indian nations, whose territory lies within the chartered limits of states, must become subject to the laws of the states; that the President could not protect them from state laws; that the Indians could not live under these laws; that all the Indians, therefore, would consult their own interest, by removing westward beyond the limits of the state of Missouri, and the territory of Arkansas; that the government would assist in such removal; and that the new country would be guaranteed to the Indians forever, where they might remain secure from the encroach-

ments of white men, and pursue their own plans of improvement in civilization without hindrance or molestation. The government expressed, also, a sincere desire to promote the happiness of the Indians.

All the southwestern tribes had entertained quite a different opinion of their relations with the United States. They supposed that they were, and always had been, residing on their own lands, and under their own government; that the states had no right to encroach upon the lands of Indians, or to impose laws upon their persons, or to abrogate their laws and customs. They supposed themselves to be independent of the United States, except so far as they had consented to a qualified dependence, the terms of which were clearly defined by treaty; and that, in all the treaties, which the United States had made with them, the inviolability of their territory and their right of self-government, were guaranteed to them by implication, and in some by the most express and solemn stipulations. They were also entirely unwilling to remove, unless compelled to do so, by the pressure of severe necessity. The Cherokees, as is well known, petitioned congress. The Choctaws concluded to wait the results of the public discussions, which were expected.

In the course of last fall, a major Haley, of Mississippi, was requested by the President of the United States, in a personal interview, to visit the Choctaws, and to explain to them the views of the government, as above expressed. In commencing his agency, he wrote to Col. Folsom on the subject. After consulting with other chiefs and with numbers of the people, Col. Folsom replied, in a letter dated the 24th of last December. In this letter, he appealed to Maj. Haley that the following facts were within his personal knowledge, as he, (Haley,) lived near the Choctaw boundary: viz. That the Choctaws, as a people, do not wish to remove, with a view to better their condition; that they have made rapid improvements, within the last ten years, in civilization and industry; that the greater part of the people have become herdsmen and farmers; that they raise corn, potatoes, pumpkins, beans, peas, and other vegetables, and cotton for their own consumption; that they spin and weave; that they raise every kind of stock, such as horses, cattle, hogs, and poultry; that none depend entirely upon hunting for subsistence; and that soberness prevails in the Choctaw nation. All these things, he says, Haley himself knows.

He then adverts to the President's declaration, that "he never speaks with a forked tongue," and that the country beyond the Mis-

issippi should be secured to the Indians, "as long as the waters run."

We copy the close of the letter, - as it relates to this subject, *verbatim*. Col. Folsom, though a sensible man, never had such advantages of education, as to enable him to write the English language grammatically. He is said to be a powerful speaker in his own tongue. After mentioning the President's declarations, he proceeds thus:

This is all good. This is what we Indians want. We want all the former treaty and engagement and those solemn treaties and talk should not get forked. If it did get forked here, where we have inherited this land from Jehovah—if it be the case,—if we were to go to the west, when we get there, the talk can be forked again into its branches; and the water of its living truth may fail and dry away, and poor Choctaw perish.

"You say," (addressing himself to Maj. Haley, and quoting from his letter,) "If it is my wish you would aid us in preparing the minds of the Indians for a moral."<sup>\*</sup>

"I do hereby inform you, I have no wish to have my people remove to the west. I am entirely averse to it. I have no wish to bring calamity and destruction, nor will be an accessory to the downfal and deplorable destruction of my dear people. For if the Choctaw people remove, it will be against their will, interest, happiness; and every thing dear to them will cease from them. Never can be said, nor be realized, that Choctaws be benefitted by their removal. But loss and sorrow forever to the Choctaw people; and great gain and much joy to the white, by our calamity.

"I want, when you come, to bring the treaties with you, and explain more particularly the treaty of Doak's Stand, Oct. 1820, and treaty of Washington, Jan. 1825.

"I am your friend and brother,

DAVID FOLSOM."

Though the letter was published in the Missionary Herald for March, p. 83, yet it seemed proper to introduce the foregoing extracts in this place, so as to preserve the chain of the history, without interrupting the reader.

The treaty of Doak's Stand was negotiated by Gen. Jackson and Gen. Hinds. It contains an express stipulation, that the boundaries shall not be altered, unless in a certain contingency, and under the direction of Congress. The subsequent treaty of Washington revokes the conditional power given to Congress, and expressly declares, that the power of bringing the Indians under the laws of the United States, shall not be exercised, "*but with the consent of the Choctaw nation.*" There was much point, therefore, in the request of Col. Folsom, that these two treaties might be brought by the agent of the President, and their meaning explained.

That the present condition of the Choctaw

people may be understood, some particulars of their recent history should be mentioned.

The Choctaw nation is divided into three parts, or districts, supposed to contain seven or eight thousand inhabitants in each. For some time past, (perhaps from time immemorial,) a high chief, called a Mingo, often translated *king*, presided over each district. These three mingos appear to have been equal in power and rank. So far as can be learned, they rose gradually to this station by the consent of other leading men, but without any formal election. In each village, or settlement, a head man was appointed, whose rank is indicated, in our language, by the word *captain*. There are about thirty of these in the northeast district; and perhaps nearly the same number in each of the others. The captains were raised to this office by the consent of their neighbors and of the Mingo; but all appointments appear to have been confirmed in a council of chief, captains, and warriors; meaning, by the word *warriors*, all the common men. The councils were held at irregular periods, and were usually called by the chief.

In the beginning of the year 1826, the three chiefs were very inefficient men, who, instead of restraining their people from drinking whiskey, rather led the way in every species of dissipation, to which the people were inclined. There were laws against the introduction of whiskey, and the chiefs were intrusted with the execution of them, both by their own councils, and the treaty stipulations of the United States. Yet the laws were disregarded; and the chiefs were the first to violate them.

In this state of things, some of the people, and especially young men, who had experienced the benefits of education, became much alarmed, lest their people should sink to so low a point of degradation, that they could never afterwards be raised, but must become an easy prey to the cupidity of the surrounding whites. These truly patriotic individuals conferred together, and resolved that they would have a better state of things. After some preparation, a council of the captains and warriors was held in the northeast district, about the middle of April, four years ago. Mooshoolatubbe was then the mingo of that district. His influence was deemed quite unfavorable to the best interests of the people. He attended the council; and perhaps he had some agency in calling it. The assembled captains requested Col. Folsom, who is a ready speaker, to state their grievances. For this purpose they put into his hands an elaborate address, written in English by a young man, who had received instruction, but who was not then connected with any school, or

\* This is the literal quotation from Haley's letter.

missionary station. It should be added here, that the titles of *general*, *colonel*, and *major*, have been given, by agents of the United States, as a matter of courtesy, to individuals among the Choctaws and other tribes, according to the station and influence, which they held, or were supposed to hold, among their countrymen.

The address above-mentioned was liberally translated by Col. Folsom, who appeared solely as the mouthpiece of the complainants, and not as a candidate for office. In the course of the oration, the miserable condition of the Creeks was described, who had been ruined, as was alleged, by the perfidy of McIntosh. The Choctaws were exhorted to avoid the same dangers, by choosing respectable men to guide their affairs, and by applying themselves in earnest to the work of civilization. Mooshoolatubbe was charged to his face with being a bad ruler. He was requested to resign. He was told that the people did not wish to hurt a hair of his head; that, if he would resign, they would give him \$400; but if not, they would certainly eject him from office, and appoint another chief more agreeable to them. He replied, that he had always been a just man, and had done no wrong, and that he did not believe there was a general disaffection towards him. He attributed these complaints to the sons of white men, (that is half-breeds,) and wished for an expression of the opinions of those, who were present. The question was therefore put, *Are the people here assembled in favor of a change of measures?* and was carried unanimously in the affirmative. Mooshoolatubbe resigned, and received his \$400. A basis of a new government was laid. It was resolved, that the chief should hold his office but four years, unless re-elected; that he should have advisers; and that another council should be called to take further steps. David Folsom was unanimously chosen the new chief, and has since been called *colonel*.

He immediately set about improving the condition of his people, and proceeded with great prudence, judgment, and success. Within a few months another council was held, at which a few important laws were enacted.

The western district soon followed the example, which had been set by the northeastern. An active, ardent man, by the name of Le Fleur, (often spelt Leflore,) the son of a Frenchman, was appointed chief.

The next year, a man by the name of Garland was appointed chief of the southeastern district. In each of these cases, the former chief was compelled to resign. The three new chiefs are the sons of white men and Choctaw women. They have spoken the English language from their early years, and have seen and

conversed with many intelligent men. Their predecessors could not speak English at all, and were entirely incapable of leading the people in the way of improvement.

Though Mooshoolatubbe and some others were accustomed to throw out suspicions, that the *sons of white men* would prove unfaithful to the Choctaws, yet the people generally gave great and increasing confidence to their new rulers. The public morals were improved; whiskey was almost wholly excluded; and a rapid advance in civilization was unquestionable.

In August, 1828, a very remarkable attention to religion commenced among the Choctaws. It increased rapidly till June 1829, and gradually extended its influence till recently; and perhaps it may even now be increasing in some parts of the nation. At the very commencement of this attention, Col. Le Fleur joined the communion of the Methodist missionaries, who were preaching in his neighborhood, and has since been very zealous in the promotion of religion. Col. Folsom, who had for many years been a serious and exemplary man, became also deeply interested in religious things, and took a very active part in teaching his countrymen, during the greater part of last year. Col. Garland also was friendly to the progress of religion, called meetings for public worship, and aided very efficiently in suppressing intemperance, and in executing measures for the improvement of the public morals.

Thus things were going on, till the subject of removal began to agitate the minds of the people. The chiefs, who have been mentioned, and the people generally, were strongly opposed to a removal, as was stated in the letter from Col. Folsom. There can be no doubt on the subject, in the mind of any man, who has the means of knowing the truth.

Mooshoolatubbe and some few, who were attached to him, were dissatisfied with the new order of things. The first four years of Folsom's authority were about expiring. Consultations were held among the disaffected, to ascertain whether the opposers of religion and the lovers of whiskey could not muster a strong party. But, on calling a council of the district, early in December last, it was found, that a great majority of the people were in favor of re-electing Folsom, when his first term should expire. A rumor was in circulation, however, that Mooshoolatubbe and his adherents would negotiate with the government of the United States in regard to a removal. In order to counteract the influence of this rumor, Folsom wrote to Col. Johnson, member of Congress, stating what the real feelings of the Choctaws were, and imput-



ing the designs of Mooshoolatubbe to influence exerted upon the Choctaws, through the medium of the lads receiving an education in Kentucky; these lads having written home a joint letter, which was obviously dictated to them, and in which they urged their countrymen to a removal, on the ground that the state of Mississippi had a right to extend her laws over them, and a new country could be guaranteed to them forever, to which they were invited by favorable auspices. Col. Johnson was requested to make known these facts to the Secretary of War.

This was the posture of affairs till the month of March last. Le Fleur spent a part of the winter among the Cherokees, and in the state of Tennessee, as we have been informed. While with the Cherokees, he expressed it as the determination of himself and his countrymen to remain on the land of their fathers. He hoped and expected, that the original right of the Indians would be confirmed to them, by some future decision of the Supreme Court of the United States.

When he returned, it would seem that his views were changed as to the practicability of remaining in his own country. A general council was called on the 15th of March. It was attended by the three chiefs, by several hundreds of people from Le Fleur's district, and by a few from the two other districts.

At the opening of the council, Folsom and Garland resigned their offices. The reasons of this step are not known. It is conjectured, that these chiefs were afraid of the laws of Mississippi, which inflict the punishment of a thousand dollars fine, and imprisonment for a year, on any Indian who shall exercise the office of a chief. Le Fleur presumed upon the indulgence of Mississippi, as the whole influence of his office would be used to promote a removal. By the general consent of those who were present, he was considered as the chief of the whole nation.

He laid before the council the business of the meeting. In doing so, he said that the Choctaw nation must either fight the United States, or submit to the laws of Mississippi, or remove. He translated these laws; and made comments upon them; and asked the people, if they could live under them. He also stated the substance of the President's talk.

The captains and others rose and spoke. The general sentiment was, "We are distressed. We cannot endure the laws of Mississippi. We do not think our great father the President loves us. We must go, as he will not protect us here."

A proposal for a treaty, with all the articles written out, was then produced. It occupied 16 pages of foolscap paper, and was in the hand-

writing of Dr. Tally, the most prominent of the Methodist missionaries, several of whom, (all but one of their number,) being present. One missionary of the American Board was present also. He had no agency in preparing the treaty; nor did he advise to such a measure.

The document which had been produced as the basis of the treaty, was read to the people; —afterwards copied, and then approved, and signed by a large number of individuals; and, among the rest, by Cols. Folsom and Garland, as private men, and not as chiefs.

The terms of the treaty have not been published. They were sent to the President, and by him transmitted to the Senate, and were to be obligatory on the Choctaws, if ratified by the government of the United States. It is understood, that the document contained an engagement to remove, and a cession of the Choctaw country east of the Mississippi, on certain conditions. Some of these conditions were of a character, which exposed the chiefs to the charge of selfishness. The Senate did not approve of the treaty, and it is not obligatory upon the parties.

Soon after the doings of the council were promulgated, Mooshoolatubbe and his party began to make loud complaints. They said that the measures, which had been taken, were altogether unjust and unauthorized; that there were but few persons present from the northeast and southeast districts; that the extinction of two council fires, and the bringing all the Choctaws under one government and one chief were acts of usurpation not to be endured; that the people in these districts would not submit to Le Fleur; and that they would hold district councils to choose rulers for themselves.

As this measure had been brought forward by the aid of the Methodist missionaries, all those who had been opposed to the progress of the Gospel and to the restraints of intemperance had a new and very popular topic to dwell upon. They said that this treaty, which was so formed as to favor a few chiefs, was the genuine fruit of the new religion; that Mooshoolatubbe and his friends had always predicted, that the Choctaws would be ruined by the introduction of Christianity; and that every true friend of his country and its rights ought now to set his face against the missionaries and their followers. Thus, by setting patriotism, which they could all feel and understand, against religion, of which many were entirely ignorant, the opposing party have obtained a great advantage. In the southeast district, the reaction has been most lamentable. A few months ago, Mr. Wright, the missionary in that district, was sent for, in the most urgent manner, by people in many different pla-

ces at once. Since the present excitement against the treaty has begun, there are but two places where any meeting for public worship can be held; and even in these two, the number of worshippers is small.

A council was held in each of the above-mentioned districts, soon after the treaty was proposed. Mooshoolatubbe was chosen a chief in one, and Neetokachi in the other. Early in May, a council was held in the southeastern district, at which nine captains were removed from office, on the ground that they were friendly to religion; and it was resolved, that no professor of religion should be eligible to any office whatever. The law made last fall for the observance of the Sabbath was annulled; and a resolution was taken that, instead of an attendance on public worship, ball-plays, dances, and all kinds of sports, should be encouraged.

It should be remarked, that this district is the one, in which there has never been much attention to the Gospel till last fall. Most of the people had, till then, been in the deepest paganism. They are still extremely ignorant of the first principles of religion. It is by no means surprising, therefore, that, in the present circumstances of the people, there should be a great excitement.

The party of Mooshoolatubbe do not suppose the Choctaws can remain in their own land. They have been told many times, by functionaries of every rank, that the laws of Mississippi will be enforced upon them. They wish, therefore, to make the best terms they can; and to have the whole business in their hands, rather than in the hands of the Christian chiefs.

There can be no doubt, that the late propositions for a treaty were the result of compulsion; if it is proper to call by that name the dread of apprehended usurpation;—the terror of being subject to unknown laws, enacted and to be enacted, by men who have no interests in common with the Indians.

Major Haley, who was present at the council in March, has frankly said, that the Choctaws consented to a proposal for a treaty, because they could not bear the *oppression* of the laws of Mississippi. He said they supposed they would be *oppressed* by these laws. The words "*oppression*" and "*oppressed*" were the very words, which he used, in giving a narrative of these transactions. It is proper to add, that he manifested a friendly regard to the missionaries of the American Board, and that he spoke of their character and designs with entire respect.

On the 9th of April, Col. Folsom wrote a letter to a clergyman in New Hampshire, from which the following paragraphs are extracts:

"My people will leave their dear land here,

and emigrate to the west. The nation have finally concluded to do so; and retire peaceably, before they would any longer suffer themselves to be trodden down by the strong hand of injustice of the state of Mississippi. The nation are at this time making such engagement with the general government.

"But here I want you, and the rest of my Christian friends, to understand, that we go with the Gospel in heart. We go to the west in order to govern ourselves: and we shall have our own chief, our own laws, and our own missionaries, I hope: so that the work of civilization will still go on as usual. But we shall not leave for two years yet. We may be longer. I merely state these things, that our good friends there may not feel despair in helping us.

"The nation were compelled to make a proposition; and if it is sanctioned, the Choctaws will leave here soon. If not, I cannot say when they will go to the west."

This proposition, as has been mentioned, has not been sanctioned by the government.

It is apparent, that, though Folsom signed the treaty with many others, he did so only as a matter of necessity, and that the thought of leaving his "dear land" must have cost him many a pang. He consoled himself with the bright prospects, which were opening before him and his people at the west. But the agitation of the people, the faction, the violent animosities, which have sprung up since, and are increasing, will convince him and all others, that the removal of a people from the soil to which they are attached, is no very easy matter. Should the four southwestern tribes be removed, in the manner contemplated, it would seem certain, unless a miracle should interpose, that they would be thrown into confusion and distress;—into parties, quarrels, and permanent divisions, which would greatly impede the work of civilization.

In the spring of 1823, the Cherokees west of the Mississippi agreed with the United States for an exchange of lands. This made it necessary for them to remove, some of them 130 miles, and some not more than 40; making the average distance perhaps 80 miles. The number of people was comparatively small—the distance trifling. No low ground on the Mississippi to pass. The people were, on the whole, pleased with the removal; and perhaps all their friends thought it would be for their benefit. The great inducement was, to get beyond the territory of Arkansas, and beyond the reach of the whites.

Yet the following picture of the effects of this little removal is given by a member of the mission family, at the new place called Dwight. It should be added, that the members of this family were far from being prejudiced against the removal of that little community for which they were laboring. They supposed it a neces-

sary measure, and that the natives would see that it was for their benefit.

The passage of the letter, to which we have referred, is as follows:

"The poor Indians have suffered much, very much by their removal, with sickness and death, loss of property, &c. &c. Very many of them have died in consequence of exposure and fatigue, want of suitable food and comfortable dwellings, clothing, &c. Many years must elapse before they can be as comfortably settled again, as they were in their former homes; and I sometimes fear that they will never again be so comfortably and happily situated. Their removal has had a very demoralising effect upon them. Whiskey, that bane of all good, has been brought into the nation in great abundance, by dissolute *whites!* and intemperance, with all its attendant evils, stalks about in every direction. Now is the time when they greatly need the labors of faithful missionaries among them; to counteract if possible, the bad influence that is exerted among them; by those who would destroy them. Should the present policy of Georgia and the U. S. government be carried into effect, the state of the Indians would be deplorable indeed. They will be driven back, and driven back, until worn down with oppression,

hardship and fatigue, they will sink into their graves in the barren prairies of the west, and none will be left of this once noble race, to tell posterity of their wrongs, or plead their native rights with their cruel oppressors. What will be the issue of the present important crisis, is known only to Him, who holds all hearts in his hand, and can bind princes at his pleasure. Surely their injured cause, calls loudly for the sympathy of every friend of humanity,—of every Christian."

If the first year after a removal of a small tribe, all friends to each other, for less than a hundred miles, through a fine country, and without any large rivers to be passed, gives just occasion for such a picture as the above; what will be the effects of removing several much larger tribes, speaking different languages, a distance of several hundred miles across the Mississippi? and of placing them in a new situation, and in a very different country from the one they have always inhabited? If they go reluctantly, and under a deep sense of injury, what can be expected but a general relapse into barbarism?

## Proceedings of other Societies.

### FOREIGN.

#### WESLEYAN-METHODIST MISSIONARY SOCIETY.

##### *Summary of the Missions.*

In the report for the year ending Dec. 31st 1829, it is stated that the number of missionary stations under the care of the society is 147; the number of missionaries actually employed at all the stations, exclusive of catechists, schoolmasters, and females, is 210; the number of members in the society, in foreign countries 39,660, being an increase of 2,743 during the year; of whom 24,085 are slaves and 6,910 free persons of color in the West Indies. The number of children reported in the mission schools is 20,114. Of the stations 78, occupied by 107 missionaries and 11 assistants, are in pagan or Mohammedan countries or among the negroes in the West Indies; and the others are in the countries of Europe and the British North-American colonies.—During the year the missions were reinforced by 21 men and 12 women. Other important reinforcements are needed and contemplated.—The receipts of the Society were \$229,172 22.

##### *Influence of the Mission among the Caffres.*

Christian influence is gradually advancing from the Cape to the interior. One savage and degraded tribe after another is subdued by it.

And while the missionaries are softening and purifying the hearts of the people, and elevating their thoughts, by holding out to them the truths of the Bible, they are at the same time teaching them to provide against want by industry, and by mild counsels, are curbing their passions, and preventing or mitigating their barbarous and destructive wars. Some of the chiefs, with their tribes, are becoming fully convinced that the designs of the missionaries are kind, and that good comes from conforming to their instructions; and regard them with affectionate and grateful confidence. The following statements are from Mr. Shrewsbury, who resides at Butterworth.

"So far as it regards the sphere of my present labors, I am not left without that comfort which arises from success, although there are many things by which my faith and patience are exceedingly tried. It is an undeniable fact, that throughout Hintsa's tribe, and throughout Caffreland in general, some rays of light have been dispersed, and to a certain extent received; so that the whole nation may be considered as removed, in some small degree, from that darkness which formerly covered the land, and which continues to overspread the more distant tribes of Africa. And amongst the people with whom we dwell, the light is increasing, and the darkness decreasing more and more. In my circuit a growing attention is paid to the Gospel of Christ whensoever it is proclaimed. The last week that I was employed in itinerating from kraal to kraal, I preached in the course of the week to upwards of 700 souls; and instead of finding, as usual, a large proportion of my

hearers either trifling or disputatious, not more than one solitary individual jested with the word of God, or contended against its sacred truth. Everywhere I was listened to with respect and seriousness; and when I afterwards invited remark and inquiry, if any were made, it was generally prefaced with such an observation as the following:—'All that you say is right and good; we Caffres are ignorant, and know nothing; you must continue to teach us.' Certainly I could not but feel encouraged at the great outward change which hath been wrought in this particular; it seemed to me something like 'bone coming to its bone,' in the prophets' vision. And yet, when I reflected that a year would elapse before I could visit them again, I feared that I should not happily behold the communication of that enlivening and quickening power which the prophet saw.

The situation of this mission village could not be more favorable; Butterworth stands in the very centre of the tribe; so that, occasionally, individuals passing by hear the word of the Lord. At the same time we preach every Sabbath-day at some of the kraals near the station; and indeed so many kraals have been built near us, that we are quite surrounded; and have in our vicinity, and within the reach of our Sabbath labors, almost double the population that we found at the commencement of the mission. The natives seem to consider themselves safer near a mission station, than in any other part of the country; and however much they may distrust one another, they have the utmost confidence in those resident with us, that they will do them no wrong.

I have had the happiness of preaching to a few of the late chief Chaka's people, who tarried here one night on their way to the colony, in company with a British traveller. With the death of that warrior you have already been made acquainted. Much authentic information has been recently communicated to me concerning him; his cruelties almost exceed belief; he rioted in blood; and never had higher enjoyment than when killing his own subjects. When his mother died, immense numbers of his people were summoned together to weep, and the mourning was appointed to continue three days and nights. Every artifice was made use of to provoke sorrow, and cause the tears to flow; but it was impossible for the multitude to continue constantly weeping; and yet, when any one did not shed what the tyrant considered a sufficient quantity of tears, he was instantly despatched for want of affection to his mother's memory. In the course of those three days 300 persons are said to have been put to death. And whenever a man was killed, his wife or wives, and all his children were destroyed on the same day. Hence the Ama-zulu, the people whom Chaka governed, had become so habituated to murders, that they almost seem as though they could not live without committing them. That portion of South Africa which lies between Port-Natal, quite down to Morley, the station of brother Shepstone, is still in a very disturbed state; and unless Missionaries are successful in establishing peace, the tribes inhabiting it will continue to waste and exterminate one another until the land becomes a wilderness. The chiefs at present at war, are, Dingan, or Tingan, the successor of Chaka; and Cato, a chieftain who has revolted from Tingan, and made himself independent. Cato, the revolted chieftain, is said to have been one of the principal of Chaka's command-

ers. Of him Faku is much afraid, and he has consequently, within these few days, sent to Hintsa to request his help; but our chief declines fighting, unless an incursion should actually be made into his own country. As I had an opportunity of sending a message to each of those distant chiefs who are at enmity, I prepared a present for each one, and sent to them as follows:—'Hintsa's missionary sends a present to each of the three brothers, Faku, Cato, and Tingan: unto them all be peace. He has heard of their contentions; but now seeks to make them friends. Faku will, perhaps shortly, have a missionary, and that missionary will not look on Cato and Tingan as his enemies; but will visit them, and preach unto them the Gospel of the Son of God.'—What effect that message will produce I cannot tell; but if no good should result therefrom, it certainly cannot occasion evil: even should their contentions not cease, it will give those chiefs to see that missionaries are friends to all, and desire only to promote their happiness and welfare.

While the tribes beyond us are in such a miserable condition, 'hateful, and hating one another,' we cannot be sufficiently thankful that within the limits of our tribe we enjoy uninterrupted peace. Our chief is not a converted man; but it is his sincere desire never to fight another battle with any people. Hintsa will never be the aggressor in making another war; with the British colony he is particularly anxious to remain at amity; and as it regards the mission families, he would not suffer one of his people to do us the smallest injury, were any one inclined to be hostile towards us. On the station our congregations continue to increase; and since I last wrote two more have been received by baptism into the Christian church, of whom, I trust, we shall never have cause to be ashamed; and one, truly penitent for sin, has been added to the number of those on trial. May the time soon arrive when my hand shall have to record a pentecostal visitation, in which thousands shall have been converted and saved.

Some remarks of Mr. Shaw, of the same mission, show how a gracious providence is searching out, and bringing to a knowledge of the Gospel, natives of the interior, far beyond where missionaries have penetrated.

*Sunday, Oct. 4.*—The congregations were so large this day, that the chapel was quite crowded, and not a few were content to place themselves around the doors and windows to listen to the word of life. At our meeting of catechumens, I asked Kama, whose conduct manifests a firm determination to take upon him the yoke of Christ, whether he now wished to be baptised. He replied, that he was desirous of obeying all the commands of Christ; I therefore signified to him, and to three other approved candidates, that I intended baptising them on the next Lord's day, exhorting them to pray fervently for the baptism of the Holy Spirit. We have recently had an addition of five or six more names to our list of catechumens; some of these newly-awakened persons are fugitives from tribes far in the interior, who have, been scattered by wars, and who have, for some time past, found a home and a permanent settlement in this village; one of them a woman, who belongs to a tribe that occupied a tract of country hundreds of miles higher in the interior,



appears to have been excited to a concern for her soul by hearing the children recite the Word of God at the last school anniversary. Thus, 'out of the mouth of' Caffre 'babes and sucklings, the Lord hath perfected praise.'

MISSION OF THE CHURCH MISSIONARY SOCIETY IN SOUTHERN INDIA.

*Notices of Early Missionary Efforts.*

THE southern part of the Malabar coast has been subjected to some degree of Christian influence for a longer period, than any other portion of India. Here are the Syrian Christians, visited by Buchanan. Here was established, more than 120 years ago, the Danish mission, subsequently aided by the society in England for Promoting Christian Knowledge, in which Ziegenbalg and Swartz spent their apostolical labors. Here a press was established in 1710, and the first translation of the Bible into any language of India, completed by Ziegenbalg and Schultze, was printed and put in circulation. Here the first Christian schools were established, and the first Protestant churches gathered.

The English Church Missionary Society commenced its missionary efforts in this part of India in 1813, and the Corresponding Committee of Madras, under whose special superintendence these missions are, were appointed in 1814. From 1814 till 1827, the schools of the Danish mission were superintended, and some of the stations were supplied with missionaries, by the Church Missionary Society. During that period 6000 children passed through the schools; and when they were resumed by the Danish authorities, they contained 1700. The society's schools in Madras and the vicinity now contain 1000 scholars, of whom 200 are females. The schools at Mayaveram, ten miles west of Tranquebar, contain 1600 scholars, with a seminary for training native teachers.

Great exertions have been made to reform the Syrian churches. The New Testament was translated into Syriac and placed in all of them; and subsequently the Gospel of Luke was translated into the Malayalam, the vernacular language of the country, and circulated. The Acts of the Apostles and the liturgy are in progress. A college was also established near Cotym for the education of priests, which contains 53 students. Besides this, there is a grammar school with between 50 and 60 scholars, 32 parochial schools, with 860 scholars, and a female school with 18 scholars. These measures have generally received the approbation and support of the Syrian clergy. The mission there has been conducted on the principle of making the church as far as possible the instrument of its own improvement, by means of its constituted ecclesiastical authorities.

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For many years previous to 1814, the missions in this part of India languished for want of adequate funds, and devoted missionaries in sufficient numbers to take charge of the native congregations. The effects of this, as seen in the present state of the churches, were observed by Mr. Winslow, when he visited some of them in 1828. [vol. xxv. p. 141.] Still, immense good has been accomplished. Dr. Carey estimated the whole number of converts from heathenism to Christianity, in this part of India, by means of these missions, at 40,000. Dr. Buchanan in 1805 estimated them at 80,000. Much has also been done to loosen the attachment of the mass of the people to their idolatrous systems, to show them the impotency of their gods and the folly of their rites, to familiarise them with the idea of changing their religion, to break down prejudice against Christianity, and to diffuse general knowledge. This is obvious from the history of these missions during the last few years. The following extracts are from the Church Missionary Record.

*Summary view of the Mission in Tinnevely.*

This mission is in the vicinity of those noticed above, and the people were undoubtedly prepared in a degree for receiving the Gospel, by the labors of the early missionaries at Tranquebar and Tanjore. The great success with which the labors of the missionaries in this district have been followed have often been noticed in this work, especially at pp. 151 and 321 of vol. xxiv. The summary here given extends over the four years, ending with 1829. Christianity seems to have gained the ascendancy.

Near the close of our last statement, we mentioned our apprehensions of an increase of persecution. This was the case, in several parts; and, in the course of the following year, the number of those who had enlisted as candidates for baptism decreased. The persecution was, in one instance, attended with murder. Hypocritical professors had also begun to multiply so much, that a check was highly requisite. The decrease of the congregations was, however, only temporary; those who stood firm were more and more edified; and the word of God and the nature of Christianity became better understood among Christians and heathens. Various providential circumstances aided the spread of knowledge, or rather the increase of desire to know the truth; such as, the Cholera—deaths by it, notwithstanding the people's sacrifices to their idols—the flood in 1827—difficulties attending the processions of the idol cars at their feasts—temples being robbed of their idols by the heathen themselves—tracts published on those occasions—success attending our labors in the town of Tinnevely itself, by the rise of a congregation, and the building of a church in the midst of it—the steadfastness of those congregations which had been most persecuted—the daily more-apparent impotency of the idol

gods to do any thing in their defence: these and similar circumstances operated most favorably on all classes, and the congregations began again to increase. Thus there were, at the end of

*Families. Souls.*

June 1827, in 106 villages,	756 or 2557
Dec. 1827, in 109 villages,	954....3505
July 1828, in 146 villages,	1250....4305
Dec. 1828, in 167 villages,	1408....5225
June 1829, in 205 villages,	1855....6243

At the end of the year 1828, 760 had been baptised. In connection with the mission there were 53 places of worship, distributed through 205 villages, at which public worship is performed by native catechists almost daily; a male and female seminary, containing 30 male and 21 female scholars; and 43 native catechists.

The schools also increased, nearly in the same way: there were at the end of 1827, 15 schools, with 390 scholars; at the end of September, 1828 30 schools, with 631 scholars; December 1828, 43 schools, with 859 scholars; June 1829, 46 schools, with 970 scholars: and several more schools, applied for by heathen inhabitants, remain still to be established.

We may, therefore, fairly conclude that the views and feelings of the people in general, with regard to missionary operations, are decidedly in favor of them. And this is the case, not only with the common people, but also with many of greater respectability, and with brahmins too; for, in the course of last year, even brahmin proprietors have solicited Christian schools for their villages; and brahmins themselves have, without hesitation, become schoolmasters, teaching our Christian books; whereas, some years ago, they scorned the very idea. The Christian village, Asirvadapuram, consists of a piece of land presented to the mission by a party of brahmins of Peykullam; and, a few months ago, the other party of brahmins of the same village, who were formerly hostile to our people and burnt down the chapel, have enlarged the ground for the settlement of native Christians at Asirvadapuram, by the free grant of an additional piece of ground. Just now, an aged, childless proprietor, a heathen soodra, has made us a present of a part of his village; desiring particularly to have a school established there, and his slaves taught the Christian religion, some of whom have requested instruction. Another rich native, near the coast, was not only instrumental in getting a school established in one place, but interceded with us, in writing, for some cultivators of his own or his neighbor's village to be received into the congregation, as they wished to become Christians. We will not say that these things are done from the purest motives, but such are the facts; and we cannot but ascribe the present cheering aspect of the Christian cause here to the special favor of God, more especially when we consider the opposition of many natives to the growth of the divine kingdom nearly in every part of the district: for there are native enemies, particularly some of the rich people, who would gladly send us all to the bottom of the sea, if they could, and who strive much to excite the enmity of other people against us. But the Lord restrains them, and all their exertions to oppose and overthrow us have hitherto proved fruitless: God is evidently for us; and this the heathen themselves, even

brahmins, have openly declared. At the beginning of this year, a sharp persecution against the native Christians in the neighboring mission of South Travancore arose, aided by the heathen government there, with some success. We feared that our district would partake of the storm; but, with the exception of a few instances, it seems to die away. Thus we, and our Christians, and our Christian schoolmasters, go on preaching, teaching, distributing tracts and the Scriptures, praying, confiding in the promises, and persevering in the blessed work. We are, indeed, continually fighting with the spirit of darkness: it is often hard, and we sometimes fear that darkness will prevail; but we are as often made ashamed of our unbelief. The Lord hears our prayers: idolatry greatly diminishes: Roman Catholics shake off the yoke of popery; and, latterly, even the Mohammedans begin to receive the light of truth. Our prospects are therefore propitious: we see Satan nearly every where yielding, and Christ's reign extending on all sides.

The north also of this district is now called upon to give up. Several congregations are growing there; and, lately, a new one has sprung up in the Zemindary of Ettiyapuram. The Zemindar has taken measures to hinder the work, and a combat is commencing in that quarter; but we are encouraged to say that the great Captain of our salvation, the Lord of light and righteousness, will cast down there also the heights of darkness. The propitiousness of our prospects, and the assurance of victory, somehow or other, by our heavenly King and Master, make all adverse appearances, all opposition, to shrink into nothing: they excite us, rather, to buckle on our spiritual armor the more closely, and go forth to the combat more cheerfully than ever; knowing that fresh trophies will be gained for him that gave his soul to death for these Hindoos. He has most wisely and wonderfully directed all our circumstances; and has taught us and the natives, that all success is from him, that all the glory of it belongs to him, and that we ought wholly to depend on him and his guidance. Should he hereafter, in his wisdom, permit the work to stand still, we are ready to say, *It is the Lord's will; let him do as seemeth good in his sight;* and we are sure that that also will be for good.

If we are now asked what we want; we reply —LABORERS, and MONEY to support them. As for laborers, the Lord has been, and is still, giving them into our hands. We have often wondered at the gracious providence of God in this particular. Natives, young and old, have been stirred up to lend themselves to the work. To be cautious, we will not say that there was no mixture of a temporal nature in their motives; but we may affirm without hesitation, that, on the whole, they are truly enlightened, and fitted for the work, though in different degrees. And when we consider that their salary is very small, smaller than that of many house-servants, and that they have to undergo not a few deprivations in respect to their families &c., we cannot but think that a real desire to serve the Lord is prominent among their motives; and, comparatively, but few have been discharged for bad conduct.

The following paragraphs taken from the journal of Rev. C. F. Rhenius, one of the missionaries in Tinnevely, will show in what light

Christianity and paganism are regarded by the inhabitants. There is great ignorance and superstition remaining, but the pagan system seems like a heap of ruins. The dates of the extracts are from April 1, 1829, to June 16.

#### Miscellaneous Notices.

Our tracts begin to be used as instruments to keep the devils out of people's houses. A man had a dream, in which his former devil swamy told him that he could no longer dwell with him and do him favors, because he had Christian books in his house; and that if he would send them away, he would again be favorable to his house. The man replied, that formerly he had done him no good, and neither could he do him any good hereafter, and that he would not send these books away: and so the swamy has left him. This has spread even among the heathen, who (even those who cannot read) ask for books, for the purpose of keeping the devil out of their houses. Of course, I strongly advised the catechists to warn the people against a superstitious use of the tracts, and to refuse them to all who cannot read.

I heard to-day the particulars of the report of the preparandi. Those who went to Shevelberry state, that, on account of the rain, the large car could not be drawn; and the people were under the necessity of contenting themselves with pulling only the small one. Our messengers had addressed themselves to the managers of the feast, and found a favorable reception: they not only heard the tracts read, but asked some of the readers to come to a place where their relations and friends were assembled, including females, and read the tracts in their hearing also; which they did: the brahmins also were friendly. All declared, that idolatry was certainly a vain thing, and that what those books said is true: a number of tracts were distributed.

At Trichendoor the enemy tries hard to keep the Gospel out of the place; but I trust it will be in vain. They are very much opposed to the establishment of a Tamul school there, fearing that it will happen to Trichendoor as it has to Tinnevely—first a school, and then preaching, and then a congregation and a church. David was rather afraid to urge the subject, when he saw the state of mind of certain persons: he even feared to have a prayer-meeting there with a few native Christians that had come thither on business; but the Lord encouraged him remarkably, by the words which he spoke to St. Paul, *Fear not Paul, &c.*

These idol-temples have amazing riches. In each temple there are three hidden places, where they deposit the various gifts of jewels, rich silk, stuff, &c. from time immemorial, and there they lie useless: indeed, many things perish by age. The oldest place or hole is already filled, and never opened. They say that this cannot be done, as the devil has possession of it. Notwithstanding these riches, the temples still receive, annually, fresh money from government, for their feasts, &c. These riches, of course, serve the brahmins, and are the source of many quarrels among them.

A Moorman came to day and asked for the Scriptures, and for such other books as will shew him the nature of Mohammedanism. He is from Pettah, where his son is a scholar in our school. He expressed himself much pleased with the good instruction which his boy receives

there. I gave him some books, after I had had a long conversation with him about Mohammed: he seemed to be not far from the kingdom of heaven. He is a merchant, and appears to have been benefited by his boy.

Early this morning we arrived at Kadeiyam, the place where our people have for many months been very much ill-treated by Pandiyan Taleiven: Michal Pilley is laboring here. In the morning, I had prayer with them at their former idol temple; before which they have erected a pandal, where Michael keeps school also. The two principal idols of clay are still standing in their place. As our people are few, and rather unsettled, they have refrained from destroying them, as the interested heathen might raise a clamor against it: but even the heathen do not worship them now. I advised them by all means to let them stand, until they are all agreed.\*

On our return, I stopped for a time in the soodra street of Kadeiyam, where a brahmin would nearly maintain that the brahmins were the gods of the other people—an old tale, which is now seldom heard; but the bystanding soodras heartily laughed at him.

In the evening, the congregation was once more together; and, with them, 15 householders, who requested to join them, and to give their signatures. I expected some, but not so many; and, therefore, was the more gratified. I examined them minutely as to their motives, and found reason to believe that they are excited to it, if not altogether, yet in a great measure, by a desire to walk in the true road to heaven. I think the discourse this noon, about the cure and health of the soul, has been blessed to them. Having once more explained to them the Gospel, and advised them by all means still to wait with their signatures if they are not yet fully resolved in the matter or have other motives than they ought to have, I took their signatures, and they made them cheerfully: afterward we prayed, when they were recommended, together with the rest, to the gracious keeping of our covenant God. The most promising disposition seemed to prevail. There are now, therefore, 25 families, among the 100 Shanar Families, professing Christianity in this place.

#### LOWER SAXONY TRACT SOCIETY.

At p. 28 some account was given of the *Rhenish* missionary Society and the interesting ordination of its first missionaries in the church in Barmen. Other kindred societies are coming into existence in Germany whose spirit and measures show that they are built on the right foundation, and promise to achieve a conquest over the infidelity of that country, similar to that which was achieved by the early reformers over the Romish superstition.

The Lower Saxony Tract Society was formed in the year 1820. Its receipts in 1828 were about \$943; and in 1829, about \$1500. Previous to the close of 1826, it had distributed 503,753 tracts, and during the year 1829 it distributed 260,623; making in all 774,376. It is conducted

\* These idols have since been destroyed.

on principles in perfect unison with those of the British tract societies. Within the last two or three years warmly interested agents have sprung up in various parts of Germany, who send earnest entreaties for supplies of the society's tracts, and find opportunities for putting in circulation much greater numbers than can be furnished, notwithstanding all the exertions of the society to raise funds, and reduce the expense of the publications. A number of the tracts have been stereotyped.

The committee have sent an appeal in behalf of their society to British Christians and another to the American Tract Society, stating the importance of their object, the opposition with which they meet, and their own weakness. Such an appeal ought to remind Christians in Britain and America of the debt which all Protestant nations owe to Germany as the native land of Luther and the contemporary reformers. The following extracts from these appeals, copied from the New York Observer, will show their character.

We are opposed both by civil and ecclesiastical power. Most pastors in the Lutheran community are bitterly opposed to the contents of our publications, and use their influence to hinder their circulation where they can, and in several kingdoms their distribution has been strictly prohibited. In many instances however, these measures have rather been conducive to the furtherance of the Gospel; if God will work, who can hinder it? Our little society has, notwithstanding its difficulties, prospered from year to year.

The demands for tracts continue to be most pressing. The importance of tract distribution is perhaps no where of such utility as in this country. Here the missionary cannot preach in private houses the glad tidings of salvation, nor even pray or read the Bible with a few persons together, without exposing himself to the watchful eye of the police, who will either fine him or put him in prison. About a year ago, I had to pay 56 marks, for having met at my own house with about twenty friends, to read the Holy Scriptures, to sing and pray. In other provinces a missionary is not allowed to enter the country, and thus the poor people die more hopeless of heaven, with their rationalist pastors, than the Chinese or the hardened Jew. But our tracts can find their way where no other means can, under existing circumstances, be enjoyed.

## DOMESTIC.

### ABSTRACTS OF REPORTS.

#### FIFTH ANNUAL REPORT OF THE AMERICAN TRACT SOCIETY.

The report begins with the following acknowledgment of the divine aid received during the year.

The Executive Committee present their Fifth Annual Report under a deeper sense than they

have ever felt before, that God is using this institution as a powerful instrument of advancing the Redeemer's kingdom in a world of sin and rebellion against him. Its labors are now extended into every state and almost every county of our beloved country, and also into many foreign lands; its publications are reaching hundreds of thousands of families; and the Holy Spirit is evidently rendering them efficacious in the conversion of many souls. The committee, therefore, while they record the results of the labors of the society and those who have co-operated with it during another year, feel solemnly bound, first of all, to offer up their thanksgiving and praise to God for the success with which, through the atoning blood of Christ, those labors have been graciously crowned.

*Publications.*—During the year, new publications have been issued as follows:—

	Nos.	Pages.	Nos. in the series.
English tracts	19	144	238
Occasional do.	6	130	10
French do.	16	104	32
Spanish do.	2	16	22
Italian do.	2	36	2
German do.	1	24	38
Welsh do.	5	40	5
Occasional Vols. (Eng.)	4	380	

These added to the Society's previous publications, make the whole number of the society's publications, all of which, except the six broad sheets, are stereotyped, 498.

The society has also printed, in the language of the Seneca Indians, for their use, a tract of 110 pp.; and have opened a correspondence with reference to printing tracts in the Chippeway language. They have printed four tracts in Tamul for the missionaries in Ceylon. Ten of the society's publications have been printed at the mission press at Malta. The Tract Magazine is issued monthly, on a half sheet. The Christian Almanac for 1830 was published in 21 editions, adapted to different meridians.

The whole amount printed during the year ending May 1, is as follows:—

	Tracts.
English duodecimo,	3,738,000
German do.	144,000
French do.	90,000
Spanish do.	8,000
Italian do.	6,000
Children's tracts,	341,000
Bound volumes, (19,000)	600,000
Total of tracts during the year,	5,239,000
Handbill Tracts,	312,000
	Pages.
Copies of Tract Magazine, (66,000)	972,000
Do. Christian Almanac, (116,050)	
Duodecimo Tracts,	51,440,000
Children's do.	7,940,000
Covers,	10,580,000
Christian Reader, (3,000,)	1,224,000
Rise and Progress, (3,000)	840,000
Saints' Rest, (4,000)	1,088,000
Bontswain's Mate, (3,000)	304,000
Life of Newton, (2,000)	232,000
Sermons to the Aged, (2,000)	228,000
Sermon on the Mount, &c. in Seneca, (500)	73,000



**Issues.**—The amount of publications circulated during the year, of duodecimo tracts, including 13,639 bound volumes, was,

	Pages.
English,	54,159,900
Foreign, including 213 vols.	1,500,688
Children's Tracts, including 3448 vols.	3,996,936
Chr. Reader, Saints' Rest, &c. (8,200)	2,326,820
Broad Sheets,	11,640
Hand-bills,	290,521
In the Seneca language,	73,930

Total circulated during the year, 62,360,444  
Do. since the formation of the society, 185,957,222

Respecting the issues during the past year the Committee remark—

It appears from the above that the amount of duodecimo tracts circulated during the year exceeds the whole amount printed during the year by more than 4,000,000 pages; and that the amount of publications circulated during the year now closing, exceeds the amount circulated in the preceding year, by more than 13,000,000 pages.

There have been circulated during the year of the tract of 60 pages on Universalism 24,900; of the tract on Female Influence and The Sanctuary 74,000 copies each; of the Importance of Consideration 99,000; of Kittredge's Address and Quench not the Spirit 123,000 each; of Do you want a Friend 144,000. Of the premium tract to American Youth on Temperance 122,000 copies have been circulated within the last four months. The whole number of the society's tracts on the subject of temperance which have been circulated during the year is 329,824.

**Gratuitous Appropriations.**—For foreign countries, ships for foreign ports, army, navy, benevolent institutions, individuals, and auxiliaries, 3,883,128 pp.; for portions of this country southwest of the Alleghany mountains, and for the Mississippi valley, 7,155,567 pp.; in foreign languages, 211,830; making the whole amount of tracts distributed gratuitously, 3,250,075 pages.

**Pecuniary Concerns.**—Received for tracts sold nearly at cost, \$48,454.59, and by donations from auxiliaries, and individuals, \$11,755.65; making a total of receipts, \$60,210.24. The expenditures for the year were the same, leaving the society \$700.07 in debt. The society has property in tracts, paper, stereotype plates, debts of depositories, auxiliaries, &c., amounting to \$54,481.80. The debts of the society reduce this to \$57,383.08. The report contains a full exhibit of the society's pecuniary concerns, and the manner of conducting them.

**Auxiliaries, &c.**—The number of new auxiliaries recognized during the year is 119, making the whole number of branches and auxiliaries now immediately connected with the parent society 825.

Besides these, the branch American Tract Society at Boston, at the time of its last anniversary, had 610 auxiliaries; the Pennsylvania branch at Philadelphia, 373; and there are in connexion with other large branches or auxiliaries, 300 to which the American Tract Maga-

zine is regularly sent gratis; making 1,783; which, added to 825 above, gives a total of 2,608 societies which have been reported as auxiliary to this society, either directly, or through the medium of larger branches and auxiliaries.

The American Tract Society at Boston remitted during the year \$9,556.46 for tracts and \$256.78 as a donation, and circulated 8,992.64 pp. of tracts, of which 2,095,044 pp. were circulated gratuitously.

The New York city Tract Society paid to the parent society during the year \$4,889.09, and circulated 6,374,732 pp.

The Pennsylvania Branch, paid last year \$3,593.57, and circulated in two years 11,305,910 pp.

Twelve auxiliaries in the Mississippi valley have remitted \$9,781.89.

**Operations in the Mississippi valley.**—The society has a general agent in this field and eight other agents. The whole number of tracts sent into it amounts to 24,099,800 pages; and the total receipts from it for tracts, \$14,927.13. Branches, auxiliaries, and depositories have been extensively established.

**Operations in foreign countries.**—It has been seen in the preceding abstract of the report, that the society have made repeated grants for tracts in foreign languages and countries; but the resources of the society do not permit the committee to make appropriations, of this kind, in amount and frequency corresponding to the demand, or to the good which might be expected to follow. On this point the committee remark—

The Committee consider the tract system adapted to be eminently useful in extending a knowledge of the Gospel in unevangelized portions of the earth; and believe that there are sacred and imperious claims upon the society to make greater efforts for those who are sitting in darkness and the shadow of death. The moral desolations of a large portion of our own continent, of Greece, and other countries on the Mediterranean, and the wants of five or six hundred millions of our race still shrouded in the midnight gloom of paganism, all appeal to the Christian sympathies of this society. God, in his providence, is preparing the way before us; languages most extensively spoken are already conquered; printing-presses are in operation; and laborers, scattered abroad in the wide field, urge us to efforts worthy of the age in which we live, and the light, and privileges, and means, which God has bestowed on us.

More than fifteen pages of the report are occupied with most decided and encouraging instances of the divine blessing on the society's publications.

SIXTEENTH ANNUAL REPORT OF THE AMERICAN TRACT SOCIETY AT BOSTON.

**Issues of Tracts.**—The tracts put into circulation are received from the general depository

at New York. The whole amount of tracts issued is 7,882,188 pages; of which 1,270,668 pages were circulated gratuitously—144,000 pages among seamen. In no instance have tracts been refused to individuals or societies who were unable to purchase them. The society lost tracts valued at about \$2,500 by the burning of their depository.

**Funds.**—The receipts during the year, including a balance of \$2,342 18, remaining in the treasury last year, have amounted to \$11,102 06; of which \$5,625 08 were for publications sold. The expenditures were \$10,624 07.

**Agencies, Auxiliaries, &c.**—Agents have occasionally been employed, and 70 new auxiliaries have been formed and 250 others visited and revived. The whole number of auxiliaries now connected with the society is 645. Three new depositories have been established, making the whole number supplied by the society, 35.

**Demand for Tracts.**—The demand for tracts is represented as never having been greater than at present. On this subject the Executive Committee remark—

A motive to effort is derived from the destitute condition of many parts of the field, which is marked out for them to cultivate. It is difficult for one who has not actually surveyed the ground, to believe the whole truth on this subject—to believe that there is a large number of towns in New England which are destitute of nearly all the means of grace, except that of tracts. The great and growing state of Maine has many such. In the northern parts of New Hampshire and Vermont there are towns no less destitute. They are now, thinly inhabited, destitute of ministers, poorly supplied with schools, and deprived of the privilege of Sabbath-school instruction.

There is another class of towns which contain feeble churches, destitute of pastors. There are 209 churches of this description, within the society's field of effort.

#### SECOND ANNUAL REPORT OF THE AMERICAN SEAMEN'S FRIEND SOCIETY.

DURING the last year progress has been made in almost every department of the society's operations. The circulation of the Sailer's Magazine has increased to 2,000 copies; and the interest with which it is read and the good which it is effecting among those classes of people for whom it is designed, are also increasing. A taste for reading among the seamen is prevailing, in proportion as there is an improvement in their character and habits.

During the year the society has undertaken its first mission to seamen abroad, by sending the Rev. David Abbel to reside at the port of Canton, in China, as noticed at p. 364, of the last volume.

The interest felt in the object and operations of the society was very much augmented, especially in the eastern states, by an agency performed by the Rev. Joseph Brown during the summer of last year. Considerable advance was made in establishing local institutions for the benefit of seamen, as detailed in the following paragraph.

The friends of seamen have during the past year, increased five churches to eight; two boarding houses to seventeen; one savings bank to two; two register offices to three; and six stated preachers for seamen to eight. The increase in a year is three churches; fifteen boarding houses; one savings bank; one register office; and two stated preachers. The present total is, eight churches, seventeen good boarding houses, two banks, three register offices, and eight stated preachers, besides one missionary to Canton.

Exertions have been begun in behalf of the persons engaged in navigating the internal waters of the United States. One society has been formed for the purpose of furnishing religious instruction to vessels upon lake Ontario, and similar exertions are needed on the other lakes, and on the rivers and canals. The number of chaplains in the navy has been somewhat increased during the year, and a memorial has been sent to the navy department, proposing that the number should be so increased, as to allow one to every ship in commission. The number of pious officers in the navy, and of shipmasters from various ports, is becoming larger.

A very great change has taken place in favor of temperance among seamen. Many ship-owners have found that health, good order, and activity may be secured on board their vessels, without intoxicating liquors, and that there is no difficulty in obtaining good crews on condition that they shall not use such liquors. Many seamen in the national ships have voluntarily relinquished their daily rations of ardent spirit. The full extent of this reformation cannot be stated definitely, but the following facts are ascertained.

Since the 20th of January, more than fifty vessels have been fitted out from the single port of Boston, without any provision of liquor for the use of the ship's company, except as a medicine. From Nantucket, New Bedford, Stonington, Sag Harbour, New London, and New-York, many vessels have been fitted for whaling and sealing voyages, to the Brazil Banks, the Pacific, and the Antarctic oceans, without the means of intoxication on board, except in the medicine chest. A very large number of vessels from the port of New-York are also known to be fitted out on the same principle; several also from Philadelphia and Baltimore; and forty have been entered at the register office in Charleston, as upon the temperance plan.

We can look back, say the committee, twelve or thirteen years, when the first systematic attempts were made to collect seamen in a place of worship appropriated to their use. Then there was but one mariners' church in the United States. Now churches and chapels are opened for the long neglected mariner in Portland, two in Boston, New-Haven, New-York, Philadelphia, Baltimore, Charleston, Savannah, and in New-Orleans. The Bethel meetings are never wanting in pious seamen who can tell what God hath done for their souls. A large number of vessels in the merchant service have the privilege of daily prayer. Many officers in the national navy love the Lord Jesus Christ in sincerity. Naval chaplaincies have been rescued from the degradation of being filled with men of debauched lives. Some hundreds of vessels are navigated without the aid of spirituous liquors. Many hundreds of seamen are hopefully converted to Christ.

The receipts of the society for the year were \$4,159 87; of which \$562 were received expressly for the Canton mission, and \$1,159 in payment for the Sailors' Magazine.

SECOND ANNUAL REPORT OF THE GENERAL UNION FOR PROMOTING THE OBSERVANCE OF THE CHRISTIAN SABBATH.

DURING the year, five thousand copies of the first annual report have been put into circulation in various parts of the country. A salutary influence has been extensively produced, and the conviction has become more general and deep, that the continuance of our civil and religious privileges depends, under God, upon the proper observance of his holy Sabbath.

The receipts into the treasury of the Society during the year were less than \$230. The principal objects for which funds are needed are, to defray the expense of preparing and diffusing publications, exhibiting the divine authority of the Sabbath, its importance to the virtue and happiness of the community, and to the maintenance of our civil and religious privileges; and for the support of an agent, whose business shall be to call the attention of the people to their own interest and duties in respect to the Sabbath, to ascertain and disseminate intelligence respecting the extent and the effects of its violation, and to induce the friends of it, to adopt, individually and as communities, all suitable measures for promoting its observance. The Executive Committee have obtained no agent as yet though appointments have repeatedly been made.

The number of auxiliaries connected with the General Union is 26.

The following remarks and exhortations near the close of the report are offered for consideration.

That the guilt of Sabbath profanation exists among those who have sworn allegiance to the

Lord of the Sabbath, is notoriously true. The insensibility of professed Christians to this awful delinquency may well fill us with astonishment and alarm. The law of the land, requiring a violation of the Sabbath, has found advocates in members of churches, in religious periodicals, and in ministers of the gospel. The arms of avowed enemies to Christianity have been upheld by its professed friends, and those calling themselves Christians have put into the hands of infidels, weapons by which to assail the citadel of their faith. Is not the language of the prophet applicable to such men? *Thou hast despised mine holy things, and hast profaned my Sabbaths. Her priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane; they have hid their eyes from my Sabbaths, and I am profaned among them.*

In view of the whole subject, are we not called upon by every high and holy motive, to persevere in our efforts, to multiply our auxiliaries, to be firm in our principles, circumspect in our example, earnest in our expostulations, and bold in asserting the divine claims of the holy Sabbath? Will not the converted heathen of the present age, who identify the sanctification of the Sabbath with a profession of Christianity, rise up in judgment against professors in this Christian land, if they do not cease from secularizing the Lord's day? if they do not come out and be separate from the world by hallowing it according to the commandment?

FOURTEENTH ANNUAL REPORT OF THE BOARD OF MISSIONS OF THE PRESBYTERIAN CHURCH.

*Missionaries and the Districts supplied.*—In introducing a list of the missionaries employed, with a statement of the place and period of their labor, the Board remark—

We have the high satisfaction of informing the Assembly, that the number of our missionaries, and the number of feeble congregations and destitute districts supplied, are now about double of what they were last year, and many times greater than they were the year immediately preceding the reorganization of the Board.

Of the missionaries there have been employed in Pennsylvania, 45; in Ohio, 36; in New York, 32; in Maryland, 11; in Indiana, 10; in North Carolina, 6; in South Carolina, 1; in Georgia, 4; in Alabama, 2; in Kentucky, 6; in Tennessee, 6; in Illinois, 4; in Mississippi, 5; in Missouri, 3; in New Jersey, 3; in Delaware, 4; in Virginia, 5; in Massachusetts, 1; in North Western Territory, 1; in Florida, 2; in Lower Canada, 1;—10 have been employed in different states, for short periods, as agents of the Board.

Of the 198 missionaries employed, 143 are pastors of feeble congregations, or supplies for one year each, in limited districts, where the prospects of organizing churches, collecting congregations, and preparing the way for permanent settlements are encouraging, and 44 have been commissioned for shorter periods to engage in itinerant labors, and 10 in special agencies for the purpose of forming auxiliaries, and increasing the funds of the Board.

The whole number of congregations, and missionary districts supplied, amounts to more than 300. The whole number of appointments, and reappointments for the year is 246. Of these

159 were for one year each; and 87 for a shorter term. The whole amount of time, embraced in all the commissions granted and accepted, is 182 years and eight months.

The whole amount of money pledged by the Board for the 182 years of ministerial labor is \$23,782 34, and the average expense of each year's labor is about \$130.

Some of these commissions have been recently issued, and have as yet been fulfilled only in part. The amount of ministerial labor, however, which has actually been performed, since the date of our last report, is equal to the continued labor of a single individual for more than eighty years. Of the whole number of missionaries employed, more than *three-fourths* have been sustained at an expense to the Board of \$100, or less, per annum—the people among whom they have labored having provided chiefly for their support. A single individual only has received, for a year, the full amount of wages formerly granted to all the missionaries of the Board—and that individual is among the Chipeway Indians, who is sustained by the *interest* of a fund *exclusively designed* for the purpose. Of the rest, none receives more than *half* the usual missionary wages, and the allowance to some of them is much less.

*Results of Missionary labors.*—The reports received state that 15 new churches have been organized, embracing 200 members; 20 meeting-houses have been erected, and others finished and repaired, in the places supplied by the missionaries, and owing much to the encouragement given by them. In most of the congregations supplied, there are Sabbath schools and Bible classes, and in some instances they have been established in adjacent districts. The number of schools may be estimated at 300, and of learners at 12,000. Bible, tract, missionary, and education societies have been formed, or revived and rendered more vigorous. The want of Bibles and tracts has been ascertained, and many have been distributed. The missionaries have also exerted an important agency in promoting temperance, and many large and flourishing societies have been formed, exerting an extensive and salutary influence.

The missionaries have generally preached from three to five times a week, and have performed much pastoral labor. In eight or ten of the congregations aided there have been pleasing revivals of religion, in each of which from 15 to 50 persons have been hopefully converted; and in many other cases there has been an increase of the number of communicants; making the whole number of hopeful conversions to be about 1000, and the increase of communicants about 600. More than 100 additional ministers are needed to supply the Presbyterian churches yet vacant, besides those who are needed to preach where no churches have ever been organized.

*Pecuniary concerns.*—The receipts last year were \$12,532 43, and the expenditures \$14,893.

The whole amount of appropriations which have been made is \$23,782 34. The number of subscribers to the funds has considerably increased, so as to amount, according to the terms of subscription to between \$30,000 and \$40,000 in ten years. The number of sessional auxiliaries is 350.

#### REPORT OF THE BOARD OF EDUCATION OF THE PRESBYTERIAN CHURCH.

THE report gives the following view of the progress of the Board during the year.

At the date of the last report, the number of beneficiaries in immediate connexion with the Board was nineteen. Since then, thirty-six have been received, most of them within the last eight months, making in all fifty-five. They are young men of some maturity of judgment; varying in age from fifteen to five and twenty. They have been recommended by persons well acquainted with them, and whose opinions seemed entitled to respect; are pursuing their studies in various academies, colleges, and theological seminaries, in six or seven different states of the union. Most of them are well forward in their education; and a considerable proportion of our whole number will probably be licensed to preach the gospel within three years from this time.

The rules which the Executive Committee of the Board had adopted, also the appointment of a Corresponding Secretary and General Agent, and the appeal to the Presbyterian churches, were noticed at p. 26. Other local and temporary agents, have been employed during the year; who, in connection with the General Agent, have visited the churches extensively, for the purpose of collecting funds.

*Receipts and Expenditures.*—The amount of monies received during the year was \$6,000.63. The expenditures were \$3,990.09, leaving a balance of \$2,010.54 in the treasury, more than three times the amount of which will be necessary to enable the Board to fulfil its engagements during the ensuing year.

#### SIXTH ANNUAL REPORT OF THE AMERICAN SUNDAY-SCHOOL UNION.

*Number of Sunday Schools.*—The number of Sunday schools throughout the country, connected with the American Sunday-school Union, so far as reported, is 6,654; embracing 61,372 teachers, and 411,009 scholars. If those schools in various parts of the country, not connected with the general union, be included, the number of scholars receiving Sunday-school instruction in this country will probably amount to 520,000. These schools are extending to every part of the world,—in Christian lands and at missionary stations among the heathen—and are regarded with increasing favor, and as of high importance.

*Publications.*—Not less than two hundred and fifty distinct works, designed for the benefit of



the teachers and scholars, have been revised and published by the publishing committee; of which nearly 200 are bound volumes. Respecting the additions during the last year the report states—

We have added to our catalogue of library books written the last year, *forty-six* new works—*thirty-two* of which are bound volumes of more than *seventy-two* pages each. The whole number of pages of reading matter added, is over *six thousand*, and if averaged, would make fifty volumes of one hundred and twenty pages each.

Of the *forty-six* works, *eighteen* were written expressly for the Society—for ten of which we pay nearly seven hundred dollars; the compensation for three is by per-centage on each copy; and the remaining five were furnished gratuitously.

Of the whole number—one is a beautiful allegory; *four* are narratives of common occurrences, but not such as happened at any particular time or place, or to any particular person; *six* are either of doubtful reality, or the leading incidents being true, the names and localities are imagined; and the remaining *thirty-five*, (or more than three fourths of the whole,) are either didactic, historical, or biographical.

There have been approved, but not published, *seventeen* different works—*three* of which are original and of a high character, and the remaining *fourteen* are re-prints, and most of them of the small series. There are now under consideration *eleven* foreign publications, and *twelve* original manuscripts—*two* of which are gratuitously furnished, and those remaining involve an expense of about *five hundred* dollars. *Twenty-one* works proposed for re-publication, have been read by two or more of the committee,

and rejected; of these, sixteen were original, twelve true, eight fictitious, and one doubtful.

All the publications of the Union are revised and unanimously approved by a committee composed of four different religious denominations. Great exertions have been made to furnish books of a more elevated, instructive, and religious character.

Books are also published by some of the auxiliaries of the Union. That in Massachusetts—which has 447 schools, 7,034 teachers, 49,119 scholars, with 51,183 books in the libraries—has published 15 different books, containing together about 20,00 pages; many of which, especially those which give the history of religious benevolent societies, and of many of the principal foreign missions, are well adapted to their object, and not only inculcate religious truth in an entertaining manner, but also convey information of an important kind to the young, enlarge their minds, and fit them for future action in the cause of Christ.

*Agents.*—Thirteen Sunday-school missionaries were employed during the year in fifteen states or territories, whose terms of service amounted to 93 months; together with nine agents whose terms of service amounted to 48 months. The expenses for these purposes were \$7,150.

*Receipts and Expenditures.*—The amount of the receipts during the year \$70,010 70; of which \$60,112 24 were in payment for books. The expenditures amounted to \$67,406 07.

## Miscellaneous.

### OFFICIAL ABOLITION OF THE PRACTICE OF WIDOW BURNING.

In the number of this work for April, p. 119, some extracts were inserted from a circular addressed to the people of Great Britain, on the practicability and duty of speedily and entirely abolishing the practice of burning or burying widows alive in India. On the 4th of December last, the governor general of India, in council, passed a regulation declaring this inhuman practice to be illegal and punishable by the criminal courts. The avowed reason for not adopting this regulation heretofore, has been the unwillingness of the court of directors to depart from a principle of the system of British government in India—"that all classes of the people be secured in the observance of their religious usages, so long as that system can be adhered to without violation of the paramount dictates of justice and humanity;"—and in the enjoyment of this liberty, the infatuated Hindoos, with the sanction, and often in the sight, of their

Christian rulers, have been allowed to murder, on the funeral pile or by burying alive, 5,000 or 6,000 innocent widows every year. [vol. xxv, pp. 99 and 130.] All the friends of the human race, and especially of the Christianization of the Hindoos, should rejoice that the paramount dictates of justice and humanity, are now to be regarded.

The order of the governor in council begins with stating that the practice of burning or burying widows alive is no where enjoined by the religion of the Hindoos, but that a life of purity and retirement is rather commended; that in some large districts it does not exist; that the past measures to restrain it and prevent atrocities have failed of success; and that the only way to check it is to abolish it entirely; and then proceeds to declare that "the practice of suttee, or of burning or burying alive the widows of Hindoos, is hereby declared illegal and punishable by the criminal courts." All the officers and head men of various grades; throughout the villages, are directed to communicate, and are

made specially responsible for communicating, to the nearest police station, notice of any intended suttee, and are to be fined for wilful neglect. The police officers are directed to prevent the sacrifice, if possible, and if not to arrest the persons engaged in it, or report their names to the magistrates, who shall adopt the measures necessary for bringing the accused persons to trial. The following section of the order shows in what light the crime is to be regarded.

It is hereby declared, that, after the promulgation of this regulation, all persons convicted of aiding and abetting in the sacrifice of a Hindoo widow, by burning or burying her alive, whether the sacrifice be voluntary on her part or not, shall be deemed guilty of culpable homicide; and shall be liable to punishment by fine or by imprisonment, or both fine and imprisonment, at the discretion of the Court of Circuit, according to the nature and circumstances of the case, and degree of guilt established against the offender; nor shall it be held to be any plea of justification, that he or she was desirous by the party sacrificed to assist in putting her to death.

It is further deemed necessary to declare, that nothing contained in this regulation shall be construed to preclude the Court of Nizamut Adawlut from passing sentence of death on persons convicted of using violence or compulsion; or of having assisted in burning or burying alive a Hindoo woman, while laboring under a state of intoxication or stupefaction, or other cause impeding the exercise of her free-will; when, from the aggravated nature of the offence proved against the prisoner, the court may see no circumstances to render him or her a proper object of mercy.

#### NARRATIVE OF THE STATE OF RELIGION WITHIN THE BOUNDS OF THE PRESBYTERIAN CHURCH.

THIS narrative was made to the General Assembly of the Presbyterian church, at their late meeting in Philadelphia, and compiled from the reports of the several ecclesiastical bodies in all parts of the country. It is the most official general summary of the state of religion in the country, which can be obtained. The extracts are taken from the Philadelphian.

The first subject to which the eyes of the churches will be turned and which is vitally connected with their highest interests is the special work of the Spirit. Revivals of religion are the hope of the church; and it is now understood that by them, in a great measure, her borders are to be extended and her stakes strengthened. We rejoice and give thanks for the intelligence we have heard from every quarter. The present thus far appears to be a year of the right hand of the Most High. The footsteps of Jehovah have been seen in the churches of the east and west, of the north and south.

Nearly 100 churches are then mentioned within the limits of the Presbyterian church, where religion had been specially revived, and many hopefully converted, during the past year.

In some of these churches the work of God has been marked and powerful; in others the Spirit's influence has distilled like the dew, moistening the roots of piety and fertilizing the fields of Zion. Sabbath schools, Bible classes, pastoral visitation, plain, direct preaching of the Word have been the instrumentality employed in promoting these revivals of religion.

In connection with these animating facts, it is sad to notice the number of presbyteries whose reports contained nothing of interest. The heart searching question should indeed be agitated, why this declension, why this withdrawal of the divine influences, why are so many places like the mountains of Gilboa on which neither rain nor dew descended? The question has a fearful emphasis if we remember that God has said, He is more willing to give the Holy Spirit to them that ask him, than parents to give good gifts to their children. In many Presbyteries however, who do not record the victories of Zion's King over large numbers of sinners, the means of grace are well attended, the churches are walking in harmony, and the tone of piety is far from being low.

The various benevolent societies which adorn the age, in which evangelical Christians of every denomination are so happily united, have been well sustained the past year.

Vigorous efforts have been made in many parts of the church to rescue the Sabbath from desecration. The most virulent opposition has been manifested from without. Whether in all cases the measures adopted have been the most judicious, or whether the best spirit has always been exhibited in executing these measures, the Assembly do not pretend to affirm, yet it deserves to be repeated, and should never be forgotten by the churches, that the weapons of our warfare are not carnal but spiritual; that tenderness and humility are perfectly consistent with, and should ever characterize unshrinking fortitude and moral heroism. The Sabbath is the great institute of God's government in this world; neither religious nor civil liberty can survive its extinction. Let the friends of the Sabbath give themselves to praying, that an enterprise so vital to all that is valuable in our institutions as the "Sabbath Union," may be prospered.

Bible classes and Sabbath schools those nurseries of the church have greatly increased, and the seal of God's Spirit has been stamped upon them. May they be multiplied a thousand fold till all our children and youth shall be brought under their powerful and dissolving influence. In several instances a work of grace has commenced in them and the instruction communicated there has been blessed in turning the hearts of the fathers to the children, and the heart of the children to their fathers. Though much has been done in this department of benevolence, more remains to be done. Thousands of children in our land are yet without the blessing of Sabbath school instruction. The interest of the field equals the demand for laborers: both combined ought to put every minister and elder and parent upon the most strenuous and self-sacrificing exertions.

The monthly concert for prayer on the 1st Monday of each month, is now almost generally observed, though not with the interest or as numerously as could be desired. The concert of prayer for Sabbath schools on the 2d Monday of each month is also become more general.

These seasons of prayer and almsgiving keep the great objects of Christian benevolence distinctly before the churches: here the power is applied which moves the wheels of this great moral machinery that is to convert the world.

The narrative proceeds to state that the various objects of Christian benevolence have been regarded and aided during the last year with increasing favor and liberality; great interest has been felt and special exertions have been made to promote the better observance of the Sabbath, and to advance the cause of temperance, and with very desirable results; that the various theological seminaries are well patronised, and in a flourishing condition; and that favorable communications had been received from the various ecclesiastical bodies in correspondence with the General Assembly.

#### STATISTICAL SUMMARY OF THE PRESBYTERIAN CHURCH.

THE same paper, from which the preceding article is taken, contains the following statements.

Since the last summary view was given six new presbyteries have been formed, within our bounds; so that the Assembly has now under its care nineteen synods, and ninety-eight presbyteries. Thirteen ministers of the Gospel have, during our last ecclesiastical year, been removed from us by death.

Our preachers of the Gospel, at present, are in number, seventeen hundred and eleven; of whom 1491 are ordained ministers, and 220 licentiates. The increase, after deducting deaths and removals, since the last report, has been 98 ministers and 15 licentiates.

Our candidates for the Gospel ministry who are in various stages of their education preparatory to their being licensed to preach are 228, of whom the actual increase the last year has been 33.

We have two thousand one hundred and fifty-eight congregations under the care of our sessions and higher judicatories; or eighty-eight more than we had in June 1829.

Fifteen thousand nine hundred and eighty-five communicants were received last year, of whom 11,748 were admitted for the first time, on examination and the profession of their faith; and 4,237 were translated by certificate from one church to another. Our present number of communicants is one hundred and seventy-three thousand three hundred and twenty-nine; the last yearly increase, above deaths, dismissions, suspensions and removals, having been ten thousand five hundred and thirteen. This was a less increase than that of 1829 by 5,995 persons.

Thirty-nine of our ministers are pastors of congregational churches not under the care of any of our presbyteries.

Six hundred and thirty of our churches are vacant; having neither pastors nor stated supplies, but depending on occasional preachers which may be sent them by their presbyteries or some missionary society.

The funds reported by the presbyteries as having been collected in all our churches which have made any returns are, for domestic and foreign missions forty-four thousand nine hundred and fourteen dollars and seventy-three cents; for theological seminaries nine thousand six hundred and forty-three dollars and twenty-one cents; and for charitable education purposes one hundred and twenty-six thousand one hundred and thirty dollars and seventy-seven cents. These contributions give a grand total of \$184,292 84; which exceeds the amount returned to the General Assembly of 1829 by \$111,224 58.

## American Board of Foreign Missions.

#### TO THE FRIENDS AND PATRONS OF MISSIONS TO THE HEATHEN.

THE Prudential Committee of the American Board of Commissioners for Foreign Missions feel impelled to address their Christian brethren, on the present state of the treasury, and the demands of the missionary cause.

All who attentively examine the lists of donations must have observed, that there has been a very considerable deficiency of receipts during the last ten months, compared with the same months preceding the middle of July last year. It is supposed, that on closing the annual accounts, the last day of the present month, the deficiency as compared with the preceding year, will not be less than \$20,000; and it may be more. This deficiency takes place at a time, when the engagements of the Board are necessarily multiplying; when the calls for missionary labor are becoming more and more importunate; and when the country and the world are ex-

pecting that the operations of the Board will be greatly extended.

The Committee are far from supposing that there is a decline in missionary feeling; or that the claims of the heathen world are estimated at a lower rate than formerly. The deficiency of receipts may be easily accounted for, without such a supposition. There are causes in operation, which must obviously diminish the receipts of most of the older charities, unless the standard of benevolent exertion is raised, or new efforts are made to rouse the attention of the Christian community. Two of these causes will be mentioned.

The first is, the embarrassment, which has attended many kinds of business, for the last year and a half. In some parts of the United States, this embarrassment is felt severely; though in others it may be scarcely perceived. There are individuals, who have been accustomed to give their fifty dollars, and their hundreds of dollars

annually, whose circumstances are so changed, that it is impossible for them to contribute the same sums as heretofore. A still greater number, whose contributions are on a humbler scale, have had their means reduced, and must either diminish their offerings, or submit to greater self-denial than formerly.

It is not intended, that there is any good reason for diminishing the religious charities of the country, on account of general poverty, or pecuniary embarrassments. If all professed Christians were inclined to make such efforts, and such offerings, as are made by some of their brethren, in all our cities and many parts of the country, it would be perfectly easy to increase the donations for missions and the Bible cause at least ten fold at once. Still, the statement above made is true, in regard to many individuals. They are unable to contribute as formerly; and, unless their "*lack of service*" is supplied from some other source, there must be a deficiency of receipts in the whole.

Secondly; the extraordinary effort made for the year past to obtain funds for the supply of Bibles, and the present effort to increase the means of religious instruction in the valley of the Mississippi, have had some influence in withdrawing funds from other charities. These objects are all of a kindred character; and the friends of each are, generally speaking, the friends of all; and very few of these friends would be willing that one good object should be deserted, or should be a material sufferer, as a consequence of the efforts made in behalf of another. It sometimes happens, however, that zealous friends of all Christian charities embrace the very erroneous opinion, that each of the great objects can be aided by turns; or, in other words, that a great effort may be made this year for one object, and the next year for another, and so on; and that, in the mean time, all other objects may be relinquished for the present, by those who are making extraordinary efforts for each in succession. It is obvious, on a little reflection, that such a course, if pursued by the religious public generally, would throw all the principal societies into a state of utter and irretrievable embarrassment.

The cause of missions to the heathen must, above all other causes in the world, receive a *steady* support; and, if the object is ever to be accomplished, it must receive a *regularly increasing* support. In this cause, missionaries engage for life. They and their families are dependent upon a regular supply. Establishments are commenced, which, from their very nature, require a lapse of years before their influence can be felt. Languages are to be learned; presses put in motion; books composed and published; schools established

and superintended; and, during all this process, the Gospel is to be preached as much, and in as many ways, as possible. The Christian world has deliberately made up its mind, that miracles are not to be expected; and, without a miracle, these varied operations cannot be carried forward, unless the support afforded by Christians, is regular, unfailing, and generally increasing.

On this bare statement of the case, the justness of which must be apparent to every reflecting mind, the inquiry will be made by hundreds at once: *What shall we do?* How can the apprehended evil be avoided? The space allotted for this address will permit only a few brief remarks, in answer to these inquiries.

1. The Committee would recommend, that all friends of missions to the heathen should settle it in their minds, that the support to this cause must be regular; and that it behoves them, as individuals to keep up their own contributions, if God shall enable them, at least to the highest previous standard. No class of benevolent exertions can have higher claims upon them, whether they consult Scripture or reason, than the efforts, to which they are called, for the instruction and salvation of the heathen world. May it not be well, then, to resolve, at the commencement of each year, to make a worthy offering,—one definitely fixed in the mind; and, if God shall permit, to make it punctually, and cheerfully? In case such an offering has not been made the present year, may it not be well to lose no time in making it, and placing it in the proper channel of communication?

2. The grand desideratum, so far as pecuniary contributions are concerned, is to get ministers and private Christians to feel their separate and individual responsibility on this subject, as well as to acknowledge the responsibility of the church at large. Till this be done effectually, the proper exertions for preaching the Gospel to every creature will never be made. The present organization of auxiliary societies affords favorable means of concentrating the efforts of Christians; but no means and no organization can supply the feeling of personal responsibility. The *Missionary Herald*, books, missionary papers, agents,—all will fail, unless Christians experience in themselves a strong and permanent impulse toward the accomplishment of this great object, for the promotion of which men are allowed to co-operate.

To feel the proper responsibility, it must be reduced within a narrow compass. Christians residing in certain cities, counties, towns, and neighborhoods, must fix by deliberation, and consultation, what a due regard to the authority of God and the wants of mankind would require them to do. Having made such an estimate,



they must feel a moral necessity perpetually constraining them, and giving them no rest, till the decision of their conscience be executed.

It should never be forgotten, that the permanent prosperity of each really good object is best promoted by the success of all other objects of the same character. The vigorous and prompt support of missions to the heathen acts in a thousand ways, and with a most benign influence, upon the various good designs for promoting religion at home; and all the evangelical labors bestowed upon our own country are preparing new resources and new missionaries for the most distant regions. Neither of these classes of objects should wait for each other; neither should be suffered to supplant the other, not even for a month, or a day.

All should go on together, receiving, according to their respective claims, the patronage and the prayers of all who love the Lord Jesus in sincerity.

#### DONATIONS OF CLOTHING.

It has been reported, to some extent, that donations of clothing and other articles, sent to the Missionary Rooms or to agents of the Board, and designed for the use of the mission families at the different stations, under the care of the Board, have been, in some instances, sold at auction, or disposed of in some other manner, not according to the intent of the donors, and for private benefit. It is therefore deemed proper to say, that, in no case, has such a disposition been made of this or any other description of donations, but that donations directed by the donors to particular stations are sent to those stations by the first suitable opportunity; and that donations, not directed to any particular station, are sent to those stations where they are supposed to be most needed. The wishes of donors, so far as they can be ascertained, are scrupulously complied with, in all cases where such compliance is practicable; and where it is not, the donor is informed of it, and requested to give further directions.

There is no foundation whatever for any report, that donations have been sacrificed at auction, or that they have been converted in any way to private advantage.

#### MISSION TO CHINA.

A LETTER just received from Mr. Bridgman gives the information, that he with Mr. Abel, arrived at Canton, Feb. 23, after a prosperous and agreeable passage of 126 days.

#### ANNIVERSARIES OF AUXILIARIES.

**MASSACHUSETTS.**—The *Auxiliary of Essex County* held its fourth annual meeting at the meeting house of the South Parish in Andover, April 14th. Besides the reading of the usual reports of the Secretary and Treasurer, a sermon was preached by the Rev. Milton P. Braman, of Danvers.—Rev. George Cowles, Danvers, Secretary; Mr. Joseph Adams, Salem, Treasurer.

The *Auxiliary of Boston and Vicinity* held its 19th anniversary in Park-street church, John Tappan, Esq. the president, in the chair. The annual report was read by the secretary, W. J. Hubbard, Esq. and addresses were delivered by Rev. Edward Beecher, Rev. Geo. Cowles, and Rev. Rufus Anderson.

The *Old Colony Auxiliary* held its sixth annual meeting at New Bedford, April 23th. The annual business was transacted in the afternoon, and in the evening a numerous audience assembled in the Rev. Mr. Holmes's meeting-house, when the annual report was read by the secretary, and addresses were made by Rev. Mr. Horton, Rev. Ichabod Plaisted, Rgv. Samuel Nott, Jr. and by Mr. Anderson, who was present as a deputation from the Board.—Rev. Jonathan Bigelow, Secretary; Mr. Hayden Coggeshall, Treasurer.

The *Auxiliary of Berkshire County* held its fifth annual meeting at Williamstown, on Wednesday, June 9th, Hon. Daniel Noble, president, in the chair. The meeting was opened with the reading of the Scriptures and prayer, by Dr. Shepard, of Lenox; after which the customary reports were presented by the secretary and treasurer, and addresses made by Rev. E. W. Dwight, of Richmond, Rev. S. Bart, of Great Barrington, and by Mr. Anderson who attended as a deputation.—Rev. Wm. A. Hawley of Hinsdale, Secretary; James W. Robbins, Esq., Lenox, Treasurer.

**NEW HAMPSHIRE.**—The *Auxiliary of Hillsborough County* held its 5th annual meeting at New Ipswich, June 9th. The report of the standing committee was read by the secretary; several resolutions were adopted; and addresses were delivered by Rev. Mr. Aiken, Rev. J. Todd, Rev. R. A. Putnam, and Rev. Z. S. Barstow; the last two of whom were present as a deputation from the Board.—Rev. N. Kingsbury, Mount Vernon, Secretary, Edmund Parker, Amherst, Treasurer.

**MAINE.**—The *Auxiliary of York County* held its 6th annual meeting at York, June 9th. The ordinary business was transacted, and addresses were made by Rev. Messrs. B. Green, S. Johnson, W. Clark, S. Merrill, and E. Carpenter. A resolution was introduced, requesting Rev. Messrs. Clarke and Green to act as agents in the county for the purpose of increasing the contributions of the associations.—Rev. Christopher Marsh, Biddeford, Secretary; Mr. Charles Williams, Kennebunk, Treasurer.

**VERMONT.**—The *Auxiliary Society of Franklin County* held its 5th annual meeting at Swanton on Tuesday June 22d. Mr. Anderson was present as a deputation.—Horace Janes, Esq., St. Albans, Secretary and Treasurer.

The *Auxiliary of Addison County* held its 5th annual meeting at Shoreham, June 16th. Addresses were made by the Rev. T. A. Merrill, Mr. Anderson, and Rev. President Bates.—Rev. T. A. Merrill, Middlebury, Secretary; Mr. Elisha Brewster, of the same place, Treasurer.

#### FORMATION OF AUXILIARIES.

**MASSACHUSETTS.**—Delegates from six towns, lately included within the limits of the Old Colony Auxiliary, met at Hanover, May 19th, and formed a separate organization, called the *Plymouth County Auxiliary*. The following gentlemen were elected officers, viz.

Hon. Josiah Robbins, Plymouth, *President*;  
Jonathan Parker, Esq. Plympton,  
Dea. Levi Vaughan, Carver, } *Vice*  
Dea. John Blackman, Plymouth, } *Pres-*  
James Cushman, Kingston, } *idents*;  
Doct. Andrew Mackie, Plymouth,  
Mr. George Russell, Kingston, *Secretary*;  
Mr. William Nelson, Plymouth, *Treasurer*;  
Rev. Plummer Chase, Carver, *Auditor*.

**VERMONT.**—The *Auxiliary of Chittenden County* was organized at Burlington, June 21, President Marsh in the chair. Mr. Anderson was present and addressed the meeting. The officers chosen for the year were—

Rev. H. Smith, Jerico, *President*;  
John Bliss,  
Rev. S. Parmelee, } *Vice Presidents*;  
Rev. S. Robinson,  
Dea. Hamilton,  
E. Sanford,  
Prof. G. W. Benedict, Burlington, *Secretary*;  
W. J. Seymour, Burlington, *Treasurer*;  
S. Hicock, Rev. R. Smith, Dea. O. Buell, with  
the *Secretary and Treasurer, Executive Committee*.

#### FORMATION OF ASSOCIATIONS.

**MASSACHUSETTS.** *Berkshire co.* West Stockbridge, Gent. Asso. Rev. Monson Gaylord, Pres. Sanford Fitch, V. Pres. Benj. H. Lewis, Sec. Chester Tobey, Treas. 8 coll. March.

**VERMONT.** *Chittenden co.* Burlington, Gent. Asso. Rev. R. Smith, Pres. Rev. Prof. Torrey, V. Pres. H. Leavenworth, Sec. J. S. Potwin, Treas. 4 coll. June 21.

**NEW YORK.** *Washington co.* Cambridge. Gent. and Lad. Asso. in Pres. and Seced. churches. James Richardson, Pres. William Stevenson, V. Pres. Rev. William Lusk, Sec. G. W. Germain, Treas. 6 gentlemen and 6 ladies, collectors. April, 1830.

*Salem.* Gent. Asso. Dr. Asa Fitch, Pres. William Williams, V. Pres. John W. Proudfit, Sec. Marven Freeman, Treas. Several coll.—Lad. Asso. Mrs. Tombs, Pres. Mrs. Harvey, V. Pres. Mrs. Susan Proudfit, Sec. Miss Mary Proudfit, Treas. 6 coll. April.

*West Hebron.* Gent. Asso. H. Cruikshanks, Pres. Alex. M'Whorren, V. Pres. Geo. M'Knight, Sec. William Townshend, Treas. 6 coll.—Lad. Asso. Mrs. M'Auley, Pres. Mrs. Townshend, Sec. Mrs. Livingston, Treas. 6 coll. April 30.

*East Hebron.* Gent. and Lad. Asso. Rev. Alva Day, Pres. Dr. Jed. Dorrow, V. Pres. Isaac Wilson, Sec. John Wilson, Treas. coll. May 5.

*Union Village.* Gent. and Lad. Asso. Rev. Mr. Funda, Pres. Mr. Southworth, V. Pres. Coll.

*Fort Edward.* Gent. and Lad. Asso. in Pres. and Bap. churches. Thomas Cotton, Pres. Edward Fullerton, V. Pres. William Jones, Sec. D. M. Wing, Treas. 6 fam. coll.

*Sandy Hill.* Gent. and Lad. Asso. John Morse, Esq., Pres. Ira Wash, V. Pres. W. K. Scott, Sec. Albert Bartlett, Treas. 6 lad. and 2 gent. coll. May 17.

*East Granville.* Gent. and Lad. Asso. in Presb. church. Hiel Hollister, Pres. Peter Cranor, V. Pres. Silas Hall, Sec. Benj. Leavens, Treas. 2 gent. and 2 lad. coll.

*Congregational Society in East Granville.* Subscribed through a "General Benevolent Society."

*West Granville.* Gent. and Lad. Asso. Robert Oliphant, Esq., Pres. Edward Bulkley, V. Pres. John C. Parker, Esq., Sec. Henry Beckwith, Treas. 4 coll.

*South Granville.* Gent. Asso. Caleb West, Esq., Pres. Dr. E. Butterfield, V. Pres. Cyrus Taylor, Sec. and Treas. 4 coll.

*Whitehall Village.* Gent. and Lad. Asso. Rev. Mr. Kennedy, Pres. P. J. H. Myers, Esq., V. Pres. Dr. Green, Sec. Mr. Goodrich, Treas. 4 coll.

*East Whitehall.* Gent. and Lad. Asso. Isaac Matthews, Pres. Eliud Manville, Esq., V. Pres. Rev. S. W. May, Sec. Dea. Orrin Wright, Treas.

*Warren co.* Glenn's Falls. Gent. and Lad. Asso. John Folsom, Esq., Pres. John L. Gurtinius, V. Pres. Samuel S. Tallmadge, Sec. Levi Hamilton, Treas. 4 coll.

*Clinton co.* Plattsburgh. Gent. and Lad. Asso. Hon. Jonas Platt, Pres. Fred. Halsey, V. Pres. Rev. Moses Chase, Sec. Gen. Benj. Mooers, Treas. 6 coll.

*Beckmantown.* Gent. and Lad. Asso. Jonathan Scribner, Esq., Pres. Dea. David Hawes, V. Pres. Charles Marsh, Esq., Sec. John Smith, Jr. Treas. 4 coll.

*Chazy.* Gent. and Lad. Asso. Rev. Joel Boynton, Pres. Dea. Joel Wells, V. Pres. Julius C. Hubbell, Esq., Sec. David Douglass, Treas. 4 coll. Champlain. Hon. Samuel Ashmun, Pres. Dea. David Savage, V. Pres. Cyrus Savage, Sec. Silas Hubbell, Esq., Treas. 6 coll.

*Saratoga co.* Moreau. Gent. and Lad. Asso. Rev. Mr. Claton, Pres. Seth Hawley, V. Pres. Charles Moores, Sec. John Craig, Treas. Collectors to be appointed. May 23.

*Saratoga Springs.* Gent. and Lad. Asso. Elder Taylor, Pres. Elder Davidson, V. Pres. W. L. F. Warren, Esq., Sec. D. L. Palmer, Treas. 3 coll. May 28.

*Charlton.* Gent. and Lad. Asso. William Taylor, Pres. Isaac Wilson, V. Pres. N. S. Hollister, Sec. Roswell Hawley, Treas. Coll. to be appointed. May 30.

*Malta.* Gent. and Lad. Asso. Z. Umstead, Pres. Zadok Dunning, V. Pres. W. C. Classic, Sec. Patrick Parks, Treas. Collectors to be appointed. May 5.

*Waterford.* Gent. and Lad. Asso. Dr. Porter, Pres. Mr. Haswell, V. Pres. Mr. Douglass, Sec. and Treas. 4 coll.

*West Galway.* Gent. and Lad. Asso. Thomas Hewett, Pres. Rev. Adams W. Platt, Sec. Supplina Kellogg, Treas.

*Montgomery co.* Amsterdam. Gent. and Lad. Asso. Cornelius Miller, Pres. Alvan Harris, V. Pres. Rev. James Wood, Sec. Chandler Bartlett, Treas.

#### Donations

FROM JUNE 16TH, TO JULY 15TH, INCLUSIVE.

##### I. AUXILIARY SOCIETIES.

<i>Addison co.</i> Vt. E. Brewster, Tr.	
Cornwall, Mon. con.	2 35
Monkton, La.	1 00—3 35
<i>Barnstable co.</i> West, Ms. Rev. D.	176 00
L. Hunn, Tr.	
<i>Berkshire co.</i> Ms. J. W. Robbins, Tr.	
Becket,	5 07
Berkshire co. An indiv. to constitute the Rev. WILLIAM A. HAWLEY of Hinsdale an Honorary Member of the Board,	50 00
Dalton, Gent. and la.	20 63
Egremont, Gent. 5,50; la. 5,	19 50
Grent Barrington, Gent. 18,60; la.	
31,40;	50 00
Hinsdale, Gent. 52,52; la. 29;	81 52
Lanesboro', Gent. 13,25; la. 16,27; 29 52	
Lee, Gent. 63,64; la. 44,86;	138 50
Lenox, Gent. 52,56; la. 34,73;	
mon. con. 5;	92 29
New Marlboro', N. so. Gent. and la.	35 85
Otis, Gent. 7,25; la. 10,54;	17 79
Pern, Gent. 29,53; la. 21,14;	50 67
Pittsfield, Gent. 86,51; la. 74,67;	
mon. con. 98;	259 18
Richmond, Gent. 20; la. 20;	40 00
Sandisfield, Gent. and la.	40 31
Sheffield, Gent. 56,54; la. 38,03;	94 57
Stockbridge, Gent. 52,84; la.	
65,66;	118 50
Tyringham, Gent. 7,85; la. 15,37;	23 22
Washington, Rev. C. Knight,	1 50
West Stockbridge, Gent. and la.	21 31
Williamstown, Gent. 78,48; la.	
71,16; college, 22;	171 64
Windsor, Gent. 52,13; la. 39,48;	91 61
	1,434 24
Ded. expenses,	1 24—1,433 00

<b>Chittenden co. Vt. W. J. Seymour,</b>	
Tr.	
Burlington, La.	25 50
Essex, Gent.	4 92
Milton, La.	16 78
Jericho, 1st chh. Gent. 25,70; la.	
15,38;	41 08
2d chh. La.	4 52—92 80
<b>Colchester and vic. Ct. W. T.</b>	
Turner, Tr.	20 00
<b>Essex co. Ms. J. Adams, Tr.</b>	
Boxford, La.	19 65
Byfield, Gent. 21; mon. con.	
10,85;	31 85
Danvers, S. so. The sum ackn.	
last mo. fr. la. asso. is for sch.	
at Fane, Bombay.	
Methuen, Gent. 13; la. 15,04;	27 04
Salem, Tab. so. Mon. con.	1 00
Two indiv. for Nicholas Per-	
mander, Nathaniel Niles,	
and John B. Lawrence in	
Ceylon,	90 00
\$10 ackn. last mo. as fr. gent.	
asso. was fr. mon. con.	
S. so. Gent. 50 c.; mon. con.	
11,55;	12 05—181 59
<b>Franklin co. Vt. H. Janes, Tr.</b>	
St. Albans, La. (of which to con-	
stitute the Rev. ENEZER	
H. DORMAN an Honorary	
Member of the Board, 50;)	72 09
<b>Monroe co. N. Y. J. Bissell, Jr. Tr.</b>	
Bergen, Mon. con. 14; asso. 9; la.	
5;	28 00
Geneseo, 2d presb. chh.	45 20
Niagara, by E. Peck,	4 00
North Le Roy,	7 30
Riga, Asso.	7 50
Rochester, Mon. con. in 1st presb.	
chh. 81,50; do. in 2d do. 46,25;	
do. in 3d do. 103,35;	231 10—323 10
<b>New Haven city, Ct. C. J. Salter, Tr.</b>	
Mon. con. 10,16; N. Jocelyn, 5;	15 16
<b>New York city and Brooklyn. W.</b>	
W. Chester, Tr.	173 16
<b>Norwich and vic. Ct. F. A. Per-</b>	
kins, Tr.	
Montville, Mon. con.	12 50
Norwich, 1st so. La.	37 19—49 69
<b>Pal. Miss. so. Ms. E. Alden, Tr.</b>	
Coll. at ann. meeting,	41 06
Abington, 1st par. Gent. 28,55;	
la. 67;	95 55
2d par. Friends, 14; contrib.	
17,34; dona. 2;	33 34
3d par. Gent. 31,89; la. 25,40;	
Rev. S. C. 5;	62 29
Braintree, 1st par. La.	43 07
Braintree and Weymouth, Unit-	
ed so. mon. con.	39 25
Bridgewater, Trin. so. Gent.	
14,34; la. 10,41;	24 75
Easton, Gent. and la.	44 50
Halifax, Gent. 24,95; la. 18,40;	43 35
Hanover, Gent. and la. 23; dona.	
10;	33 00
Hanson, La.	20 00
Middleboro', N. par. Gent. 12;	
la. 14; dona. 5;	31 00
North Bridgewater, 1st par. Gent.	
28,66; la. 40,32; mon. con.	
12,60;	91 58
Randolph, 1st par. Gent. 34,25;	
la. 19,43; mon. con. 17,30;	70 98
2d par. La. 24,70; young men,	
3,58; mon. con. 5,30;	33 58
S. Scituate, Trin. so. Mon. con.	18 56
Weymouth, N. par. Gent. 44,30;	
la. 30,49;	74 79
	801 25
Ded. am't ackn. in M. Herald	
for Aug. last, 324,70; March,	
193,26; July, 236,81;	754 77
	46 48

<b>Abington, 1st par. Gent.</b>	
33,50; la. 57,23;	90 75
3d par. La.	17 83
<b>Braintree, Mon. con.</b>	27 50
Braintree and Weymouth,	
United so. Gent. 27,50;	
mon. con. 46;	73 50
Halifax, La.	14 13
Hanson, Gent. and la.	
18,84; mon. con. 12;	30 84
<b>North Middleboro', Gent.</b>	
7; la. 8,35;	15 35
<b>S. Scituate, Trin. so. Mon.</b>	
con.	22 49
<b>Weymouth, S. par. Gent.</b>	
19,50; la. 22,52; mon. con.	
17,04; fem. p. so. 8,73;	67 79—360 12—406 66
<b>Pittsburgh and vic. Pa. M. Allen,</b>	
Tr.	
Cross Roads, Cong.	32 44
Forks of Wheeling, La.	11 50
Pittsburgh, 2d presb. chh.	20 37
Three Bridges, Cong.	4 50
West Liberty, Cong.	13 00—80 81
<b>Portage co. O. I. Swift, Tr.</b>	
Awata, Gent. 9,81; la. 2,25;	12 06
Aurora, Gent.	7 25
Charleston, La.	4 84
Franklin, La.	11 13
Hudson, Gent.	30 50
Nelson, Gent. and la.	2 47
Randolph, Gent. and la.	6 50
Springfield, Gent. 9,50; la. 10,09;	19 59
Tallmadge, Gent. and la.	62 06
Windham, La.	7 68
	164 08
<b>Ded. expenses,</b>	14 00
	150 08
<b>The above sum was ackn. in the</b>	
No. for June last.	
<b>Rockingham co. East, N. H. D.</b>	
Knight, Tr.	
Contrib.	3 36
Kingston, Mon. con.	9 44
Rochester, Mon. con.	9 44
Rye, Gent. 4,12; la. 7,75	11 87
Stratham,	17 30
	51 41
<b>Ded. expenses,</b>	20—51 21
<b>Rockingham co. West, N. H. W.</b>	
Eaton, Tr.	
Candia, Gent. 17; la. 18,08;	35 08
Deerfield, La.	8 50
Derry, Gent. 16; la. 32,08;	48 08
Hampstead, Gent. 10,35; la. 5,40;	15 75
Londonderry, Gent. and la.	41 48
Plaistow, Gent. and la.	18 00
West Chester, Gent. 12; la. 12;	24 00
Windham, Gent. 15,35; la. 21,85;	
mon. con. 19,01;	56 21
	247 10
<b>Ded. expenses,</b>	1 19—245 91
<b>Rutland co. Vt. J. D. Butler, Tr.</b>	
Coll. at ann. meeting,	12 93
A friend,	1 00
Castleton, Gent. 40,75; la. 25,40;	
mon. con. 12;	84 15
Fairhaven, Mon. con.	13 26
Orwell, Gent. 2,50; mon. con. 1;	3 50
Pawlet, Gent. 30; la. 20;	50 00
Pittsford, Gent. 54,55; la. to con-	
stitute the Rev. WILLARD	
CHILD an Honorary member of	
the Board, 50; mon. con. 28,24;	139 79
Rutland, La. 4,32; J. C. B. 1;	5 32
West Rutland, Mon. con. 12,11;	
gent. 25,27; la. 15,23;	52 61—355 56
<b>Somerset co. Me. J. Dinsmore, Tr.</b>	
Anson, Mon. con.	2 75
Bloomfield, Asso.	15 25
Madison, Asso.	10 00
Strong, Asso.	22 50—50 50

<i>Tolland co. Ct.</i> J. B. Pitkin, Tr.	
North Coventry, Gent. 25; la.	
16,59;	41 59
<i>Windsor co. Vt.</i> H. F. Leavitt, Tr.	
Hartford, Gent. 30,80; a friend,	
49 c.	91 29
<i>Weatherfield, Gent.</i> 18,91; la.	
17,93;	36 83—58 12
<i>York co. Me.</i> C. Williams, Tr.	
Alfred, Mon. con. 5; a lady,	
50 c.	5 50
<i>Biddeford, Mon. con.</i> 5; Mrs. M.	
W. M. 5;	10 00
<i>Kennebunk, A friend,</i>	5 00
<i>Kennebunkport, Mon. con.</i> 14;	
la. 13,04; a fem. friend, 10;	37 04
<i>Kittery, Gent.</i> 13; la. 12,67; 24 67	
<i>Lebanon, Mon. con.</i>	1 17
<i>Parsonsfield and Newfield,</i>	15 00
<i>Saco, Gent.</i> 18; mon. con. 20,71; 38 71	
<i>Saco and Biddeford, La.</i>	38 00
<i>York, Rev. Mr. Duncan,</i>	50
<i>Sandford, Mon. con.</i>	15 00
<i>Wells, Contrib. in cong. so.</i>	41 13—231 72

Total from the above Auxiliary Societies, 4,062 02

## II. VARIOUS COLLECTIONS AND DONATIONS.

<i>Albany, N. Y.</i> Mon. con. in 4th presb. chh.	51 43
<i>Alexandria, Pa.</i> Fem. miss. so. 10; aux. so. 10; for <i>Claudius Buchanan</i> at Union,	29 00
<i>Andover, Ms.</i> Mon. con. in Rev. Mr. Badger's so.	28 00
<i>Augusta, Me.</i> La. asso.	27 00
<i>Augusta, Ga.</i> Fem. asso. 76; gent. asso. 50;	126 00
<i>Boston, Ms.</i> Fem. so. for pro. chris. among the Jews, for trans. the scrip. and cir. relig. tracts among the Jews in Pal. 100;	
<i>Elliot st. juv. sew. circle,</i> 2,78;	102 78
<i>Bridgehampton, N. Y.</i> Fem. cent so.	15 00
<i>Brighton, Ms.</i> Bible class in sab. sch. for ed. a hea. child in Ceylon,	2 00
<i>Brunswick, Me.</i> Fem. asso.	21 25
<i>Burlington, Vt.</i> S. Hickok,	2 50
<i>Catskill, N. Y.</i> Coll. in presb. chh.	76 63
<i>Charleston, S. C.</i> For miss. asso. in 3d presb. chh. viz. T. Flemming, 200; C. McIntire, 200; J. Corning, 100; T. Napier, 100; R. L. Stewart, 15; C. Clark, 15; Rev. Dr. Mc. Dowell, 20; G. Cotchett, 10; W. Robeson, 10; J. Maxton, 5; J. Pratt, 5; A. McDowell, 5; E. Bulkley, 2; females, 60; sundry sums, 13;	766 00
<i>Caszy, N. Y.</i> Mrs. A. Hubbard,	5 00
<i>Cicero, N. Y.</i> Mon. con. 5,50; a friend, 1;	6 50
<i>Danville, Vt.</i> Gent. asso. 12; la. asso. 23,12; mon. con. 14,66;	49 78
<i>Donegal, Pa.</i> Fem. miss. so.	11 00
<i>Dover, N. H.</i> Juv. so. for ed. a hea. youth in Ceylon,	29 00
<i>Dublin, N. H.</i> Mon. con.	5 00
<i>Fitchville, O.</i> Mon. con.	5 36
<i>Franklin, N. Y.</i> Mon. con. in 1st presb. chh.	14 62
<i>Hagerstown, Md.</i> M. box of Miss A. M. Inglis,	3 50
<i>Hallowell, Me.</i> La. asso. 10,25; mon. con. 31;	41 25
<i>Hamp. Chris. Depos. Ms.</i> Northampton, Pal. fem. miss. so. for the Jews, 20,68; young la. benev. so. for <i>Mark Tucker</i> and <i>Harriet Tucker</i> , at Carmel, 60;	80 68
<i>Hudson, O.</i> D. Hudson,	1 00
<i>Kingsboro', N. Y.</i> Gent. and la. asso.	133 00
<i>Lexington, Ky.</i> Mon. con. in McChord chh.	80 00
<i>Littleton, Ms.</i> Mon. con.	15 18
<i>Littleport, N. Y.</i> 1st presb. chh. and so.	6 00
<i>Masonville, N. Y.</i> A few friends,	1 00
<i>Matanzas, Cuba.</i> A little boy, to buy slates and pencils for hea. chil.	75
<i>Mercersburg, Pa.</i> Fem. aux. miss. so.	40 00
<i>Montpelier, Vt.</i> La. for miss. so.	31 00
<i>Nantucket, Ms.</i> Mon. con. in 1st cong. so.	14 00
<i>Newton, E. par. Ms.</i> Miss E. Murdock, for the Indians,	50
<i>New York city, Juv. miss. so. in Laight st.</i>	

chh. 14,37; a friend, 3; mon. con. in Cedar st. chh. 1; youth's miss. so. of Ref. Dutch chh. in Market st. 1st pay. for <i>John H. Livingston</i> , at Mackinaw, 30; W. S. 10; mon. con. coll. on board Steamer Constellation, 5; a friend, 2d pay. for <i>Alitia Steel</i> in Ceylon, 20;	83 37
<i>Philadelphia, Pa.</i> Mon. con. in 1st Ref. Dutch chh. in Crown st.	50 00
<i>Poultney, Vt.</i> Mon. con. in cong. so.	22 00
<i>Prattsburgh, N. Y.</i> The \$50 ackn. in No. for June, constitute the Rev. <i>George H. Rupp</i> an Honorary Member of the Board.	
<i>Princeton, N. J.</i> Rev. Dr. Miller, for <i>Sarah Miller</i> , in Ceylon, 20; Mrs. S. Miller, for <i>Edward Millington Miller</i> in Ceylon, 20;	40 00
<i>Quincy, Ms.</i> Fem. evang. miss. so.	14 00
<i>Rome, N. Y.</i> J. W. Bloomfield,	50 00
<i>Savannah, Ga.</i> A. S.	10 00
<i>Sidney Plains, N. Y.</i> Benev. asso.	17 25
<i>Spring Mills, Pa.</i> Sinking Creek aux. so. 19,50; a singing so. at Farmer's Mills, 5,50;	25 00
<i>St. Albans, Vt.</i> N. B. Wells, for cir. the scrip. in Greece,	5 00
<i>Syracuse, N. Y.</i> Mon. con.	23 00
<i>Topsham, Me.</i> Mon. con.	8 00
<i>Troy, N. Y.</i> A friend 2d pay. towards extra effort,	50 00
<i>West Bradford, Ms.</i> Gent. asso.	11 00
<i>West Nassau, N. Y.</i> Mon. con. 12; fem. pray. so. 3; J. A. Jr. 50 c.	15 50
<i>Wilson, N. Y.</i> Presb. chh.	9 00
<i>Unknown</i> or pur. concealed, for the Choc. miss. 3; a friend, 4,50;	7 50

Whole amount of donations acknowledged in the preceding lists, \$6,316 35.

## III. LEGACIES.

<i>Lenox, Ms.</i> Miss A. S. Washburn, dec'd, by J. W. Robbins,	5 00
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## IV. PERMANENT FUND FOR CORRESPONDING SECRETARY.

<i>Dwight, Ark. Ter.</i> Mrs. Judith Wisner, dec'd, part av. of property, by Rev. K. Hawkes,	54 00
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## V. DONATIONS IN CLOTHING, &c.

<i>Becket, Ms.</i> A box, for wes. miss.	16 00
<i>Candor, N. Y.</i> A box,	25 46
<i>Darlington dist. S. C.</i> A box, for Goshen,	100 00
<i>East Berkshire, Vt.</i> Clothing, &c. fr. la. asso.	33 00
<i>Essex, Vt.</i> A box, fr. la. asso.	30 00
<i>Fairfield, Vt.</i> A box, fr. females.	
Do. 11th sch. dist. A box, fr. females.	
<i>Franklin, Vt.</i> A box, fr. females.	
<i>Kingsboro', N. Y.</i> A box, fr. la. for Sandw. Isl.	
<i>Lexington, Ky.</i> Two boxes, fr. fem. benev. so. rec'd at Mayhew.	
<i>Montgomery, Vt.</i> Clothing, &c. fr. gent. asso.	25 20
<i>New York city,</i> A box, fr. sunday sch.	
<i>North Stockbridge, Ms.</i> Four bedquilts, &c.	
<i>Peacham, Vt.</i> A box, fr. young la. read. so. for Brainerd,	18 66
<i>Portage co. O.</i> Clothing, &c. fr. asso. viz. <i>Atwater</i> , Gent. 7,33; la. 6,78; <i>Charleston</i> , la. 12,23; <i>Franklin</i> , gent. and la. 9,61; <i>Nelson</i> , gent. and la. 20,59; <i>Randolph</i> , la. 6,75; <i>Rootstown</i> , gent. 10,67; <i>Springfield</i> , gent. 6,33; la. 10,08; <i>Tallmadge</i> , gent. and la. 17,70; <i>Windham</i> , la. 8,70; for <i>Mackinaw</i> ,	123 03
<i>Sheldon, Vt.</i> A box, fr. gent. and la. asso.	56 06
<i>Tinmouth, Vt.</i> A box, fr. munif. so.	50 00
<i>Westford, Vt.</i> A bundle, fr. Mrs. L. Rice, for <i>Almira Lucretia Rice</i> , Ceylon.	
A box, fr. friends,	32 55
<i>Unknown</i> , A box, rec'd at New York.	
A box, for Brainerd, &c.	
A barrel, for Miss P. Thatcher, Mayhew.	